

THE  
PATER NOSTER OF  
WHOLESO  
WORDS.

Or a collection of such Principles  
as are of necessity to be believed  
to saluation, separated out of the  
body of all Theologie

Made euident by infallible and  
plaine proofes of Scripture.

And withall,

The seuerall vses such Principles should be  
put to, are abundantly shewed.

*A Proiect much desired, and of singular  
vse for all sorts of Christians.*

By N. Biseild, Preacher of Gods Word at  
Iflsworth in Middlesex.

2. TIM 1. 13.

Keepe the true paterne of wholesome words, which  
thou hast heard of me in faith and loue, which is  
Christ Iesus.

AT LONDON,  
Imprinted by F. K. for Samuel M.  
dwelling in Pauls Church yard, at the  
signe of the Swan. 1618



Mr. Wm. 2601 + 36 Beam.



To the most Noble Ladie,  
the Ladie DOROTHIE,  
Countesse of Northum-  
berland.

And to the highly honoured  
Ladies her Daughters,

The Ladie DOROTHIE SYD-  
NEY, and the Ladie LVCIE  
HAY:

N. BYFEILD

Wisheth the abundance of true  
grace and peace.

*Right Honourable,*



Haue long since vn-  
dertaken (as in the  
course of my Ministe-  
rie you haue often  
heard) to extract out of al Theo-  
logic

## THE EPISTLE

logie contained in the Scriptures, *the Principles*, that is, such doctrines which are fundamentall, and absolutely necessarie to be knowne of as many as are to be saued. This Proiect ought to bee well accepted of all sorts of Christians, that with their owne good; partly in respect of the necessitie of the doctrines here collected vnder their seuerall heads; and partly in respect of the apparant euidence of the proofes of Scripture, which are such, as make infallible demonstration to the conscience, by the expresse light cōteined in them; and partly, because the Vses which may be made of the seuerall Principles, are euery where abundantly shewed.

And in as much as the Lord hath been pleased, to giue some testimonie to my indeuors here-

m

## DEDICATORY.

in in the publike preaching; I am not out of hope, but that the printing of those Principles may be profitable to many godly and plaine-hearted Christians, that desire in the plainest manner to vnderstand the meaning of their heauenly Fathers will.

I humbly dedicate this worke vnto your Honours, and pray your acceptation, and the patronage of it: and to giue me leaue in the view of the world to signifie this way, both my obseruance of the many noble and excellent vertues, which are eminent in each of your Honours, as also my vnfeined thankfulnessse for the many fauours I haue receiued, and for the countenance and incouragement of my Ministry; accounting it a singular mercy of God, that any labours of mine should find acceptation  
with

THE EPISTLE, &c.

with persons of so high place and quality, or any way be successful to the prospering of any part of the worke of Gods grace in your hearts.

Now the God of all consolation, fill your Noble breasts with all riches of the true grace that is in Iesus Christ; that you may abound in the knowledge of the mysteries of his Kingdome in all iudgement, and loue of the truth which is according to godlines, and in all those gifts which may be found vnto honor, and praise, and glory in the reuelation of Iesus Christ.

Your Honours  
in all seruice

*N. Biseild.*

*Isleworth, March*  
*27. 1618.*



CERTAINE OF THE  
chiefest things contained  
throughout the whole  
Booke.

Chap. 1.

**T**hree things intended in this  
worke distinctly. Page 1.2.

Three waies to know a principle.  
p. 6. 6.

An excellent course for catechising,  
shewed, p. 7.

Chap. 2.

The method of all the principles.  
p. 8. 9.

Chap. 3.

The principles that concerne the  
Scriptures. p. 10. 11. &c.

That the Scriptures are the very  
word of God proved by sixe testi-  
monies

## The Contents.

monies externall, as also by the  
internall testimonie of the spirit.

p.11. 12. 13.

That they are perfect. p.13.

Six duties urged from thence. p.14.

15. &c. the Papists reprov'd in  
foure things. p.19. 20. and the  
carnall Protestant in 4. things.  
p.21. 22. and many godly men in  
4. things also. p.22.

### Chap. 4.

Foure principles concerning God.

p.24.

That there is a God, proved by three  
testimonies internall; and by  
foure testimonies from the world;  
and two testimonies in the  
Church. p.25. 26. 27.

Ten glories in the nature of God.

p.28. 29. &c.

Eight duties arising from the consi-  
deration of Gods nature. p.32.

33. 34.

Sixe rules to be observed in the study  
of

## The Contents.

*of the nature of God.* p. 35. 36.  
*Plaine proofes of the Trinity.* p. 39.  
*with vses.* p. 41. *that there is but*  
*one God proued,* with vses. p. 42.  
43. 44.

### Chap. 5.

*Five principles concerning the Crea-*  
*tion.* p. 45. 46.  
*Sixe duties taught by the Creation.*  
p. 48. 49.

### Chap. 6.

*Seuen principles concerning Gods*  
*providence.* p. 52. 53. 58.  
*Eleuen things admirable in Gods*  
*providence.* p. 58. 59. 60.  
*Foure sorts of men reprobued.* p. 62.  
*Eight vses for instruction.* p. 63.  
64. 65. 66. 67.  
*Foure waies to shew our patience in*  
*aduersity.* p. 64. 65.  
*Comforts from the meditation of*  
*Gods providence.* p. 69. 70.

### Chap. 7.

*Two principles concerning mans*  
A 2 *estate*



## The Contents.

estate of innocency.	p. 71. 72.
Man made after the image of God many waies.	p. 72. &c.
Man was the image of God in re- spect of his substance, and so both of his being, and of the manner of his being.	p. 72. 73.
Man made the image of God in re- spect of his gifts 3. waies.	p. 74.
Foure sorts of free-wills.	p. 75.
The speciall fauour of God to man in his creation, both in respect of the time when, and the place where, and the manner how hee made him, both in respect of soule and body.	p. 76. 77.
The doctrine of mans first happines teacheth diuers duties.	
1. To God.	p. 78.
2. To our selues.	p. 79.
3. To other men.	p. 80.
Confutation of Papists about pi- ctures.	p. 81.

Chap. 8.

Three

## The Contents.

Three principles concerning the fall  
of man. p.82.

Seven things to shew the greatnesse  
of Adams sinne. p.84.

How it is that godly men beget un-  
godly children. p.86.

Foure generall instructions. p.87.  
88.

Three occasions of apostasie. p.87.  
88

Five degrees of the diuels temptation.  
p.90.

Foure sorts of men in particular  
warned by the fall. p.91.92.

Chap.9.

Foure principles concerning sinne.  
p.93.94.

Fourteene foule blemishes in euery  
mans nature. p.95.96.97.98.99.

Nine vses for information. p.103.  
104.105.

Seven things charged vpon ciuill  
honest men. p.106.107.

Many vses for instruction, with con-  
A 3 solations

## The Contents.

*solations also. p. 108. 109. 110.*

### Chap. 10.

*Seventene sorts of punishments inflicted on man for sinne. p. 114.*

*10 128.*

*The punishment of the damned in hell, amplified by the degrees of it, and the place, and the continuance of it. p. 124. 125. 126. 127.*

*Many uses, from p. 128. to 136.*

### Chap. 11.

*Five principles concerning election.*

*p. 137. 138.*

*Foure instructions. p. 139. to 146.*

*Signes of election of two sorts. p. 146.*

*to 152.*

*Eight priviledges of Gods elect.*

*p. 152. to 156.*

### Chap. 12.

*That Christ is God, proved 6. waies.*

*p. 157. 158. 159.*

*Why it was needfull hee should bee God.*

*p. 159.*

*The uses for humiliation, and for instruction*

## The Contents.

*instruction in many things, and  
for consolation. p. 160. to 164.*

### Chap. 13.

4 *Principles concerning the humane  
nature of Christ. p. 164. to 167.*

*Why Christ was incarnate. p. 167.*

*Why the second person in Trinitie  
was incarnate. p. 168.*

*Five instructions. p. 169. 170.*

*Many consolations from the incar-  
nation of Christ. p. 171. to 175.*

### Chap. 14.

*Of the conception of Christ, the uses.  
p. 176. &c.*

### Chap. 15.

*How Christ could be borne of a Vir-  
gin, with the uses. p. 180. to 186.*

*Foure sorts of making man at seve-  
rall times. p. 184.*

### Chap. 16.

*Of the personal union, with the uses.  
p. 186. to 191.*

### Chap. 17.

*Principles that concerne the media-  
tor-ship*

## The Contents.

tor-ship of Christ. p.191.to 197.  
When Christ was given to be media-  
tor. p.194.

Three sorts of covenants of God.  
p.197.

Wherein the covenant of grace and  
the covenant of workes agree, and  
how they differ in sixe things.

p.200.to 206.  
Nine priviledges of the covenant of  
grace. p.206.to 211.

The properties of this covenant.

p.211.212.  
Ten arguments to assure the infal-  
libility of the covenant of grace.

p.212.213.  
The persons capable of these pri-  
viledges. p.214.

Comforts in the curse of sinne, and  
in the crosse of affliction, and in  
the curse of death. p.215.216.

What wee must avoid in respect of  
this covenant. p.217.218.

What we must doe that wee may bee  
fitted

## The Contents.

*fitted for this covenant. p. 219.*  
*Eight things to be done that we may*  
*walke worthy of this covenant.*

*p. 220. 221. 222.*

### Chap. 18.

*What the Prophetickall office of*  
*Christ is, the parts of it, and the*  
*manner how he executed it.*

*p. 226. 227. 228.*

*Seuen principles concerning the pro-*  
*phetickall office of Christ. p. 229.*

*230. 231.*

*Christ differed in teaching from all*  
*others in diuers things. p. 235.*

*236.*

*Sixe instructions. p. 237. 238.*

*Eight comfortable things in the*  
*manner of Christs teaching.*

*p. 240. 10 245.*

### Chap. 19.

*Foure principles concerning the o-*  
*bedience of Christ. p. 247. 10 250.*  
*with the uses, 10 p. 254.*

### Chap. 20.

*Sixe*

## The Contents.

*Sixe principles concerning the Pas-  
sion of Christ.* p.255.256.257.

*The extreame things Christ suffered  
for vs.* p. 257.to 262.

*Many duties to be performed vpon  
the consideration of the Passion.*

1. *Towards Christ himselfe.*

p.263.to 267.

2. *Towards others.* p.268.

to 271.

3. *Towards our selues.* p.271.

to 279.

*Five vses for information.* p.279.

to 284.

*Many consolations from the pas-  
sion of Christ in generall, from*

p.284.to 291.

*Many particular consolations.* p.291

to 301.

Chap.21.

*Foure principles concerning the  
intercession of Christ.* p.301.

302.303.

*Seuen distinct things in the inter-  
cession*

## The Contents.

<i>cession of Christ.</i>	<i>p.304.</i>
<i>Confutation of Papists.</i>	<i>p.309.</i>
<i>Four instructions.</i>	<i>p.310.</i>
<i>Ten consolations.</i>	<i>p.311.</i>
	<i>to 315.</i>

### Chap.22.

<i>Seven principles concerning the regall office of Christ.</i>	<i>p.315.</i>
	<i>to 325.</i>
<i>The method of the doctrine of Christs Regall office.</i>	<i>p.325.</i>
	<i>to 331.</i>
<i>Twelve generall uses for instruction, besides particular uses.</i>	<i>p.331.</i>
	<i>to 340.</i>
<i>Many consolations.</i>	<i>p.340.</i>
	<i>to 344.</i>

### Chap.22.

<i>Seven principles concerning the Church.</i>	
<i>Nine uses for instruction.</i>	<i>p.355.</i>
	<i>to 361</i>
	<i>Many</i>



## The Contents.

*Many consolations.* p.361.  
to 364.

### Chap.23.

*Eight principles concerning Iustification.* p.364.to 371.

*Eight uses for instruction,* p.371.  
to 378.

*Sixe consolations.* p.378.  
to 381.

### Chap.24.

*Sixe principles concerning sanctification.* p.383.to 388.

*Motives to holinesse.* p.389.  
390.391.

*Rules concerning sanctification:  
where ten things to be auoided.*

p.392.to 396.

*Rules about the matter, end, manner  
and meanes of sanctification.*

p.396.to 340.

*Seuen signes of a man vnsanctified.*

p.402.403.

*Many consolations against the im-  
perfection of sanctification.* p.405.

to 409.

Chap.

## The Contents.

### Chap. 26.

*Four principles concerning the resurrection.*

p. 410.

to 414.

*That there shall bee a resurrection,  
proued by varietie of Arguments.*

p. 415. to 419.

*Six things in the manner of the resurrection.*

p. 420. 421.

*Five instructions.*

p. 422.

to 425.

*Many consolations.*

p. 425.

to 436.

*Six glorious things shall befall our  
bodies at the resurrection.*

p. 429.

*Obiections answered.*

p. 433. &c.

### Chap. 27.

*Seuen principles concerning the last  
Iudgement.*

p. 436.

to 445.

*Six instructions.*

p. 445.

to 455.

Six

## The Contents.

*Sixe waies of offending in censuring.*

p. 447.

*Nine things to be done, that we may  
haue comfort in the day of Iudg-  
ment.*

p. 451.

to 455.

*The vse for terrour at large.*

p. 455.

to 460.

*Many obiections answered.*

p. 460.

to 478.

*It shall be a terrible day for fisteene  
sorts of offenders.*

p. 472.

to 478.

*Many consolations.*

p. 478.

to 482.

## Chap. 28.

*Foure principles concerning the glo-  
rie of heauen.*

p. 482.

to 487.

*Sixe vses for instruction, with diuers  
notes.*

p. 487.

to 497.

Sixe

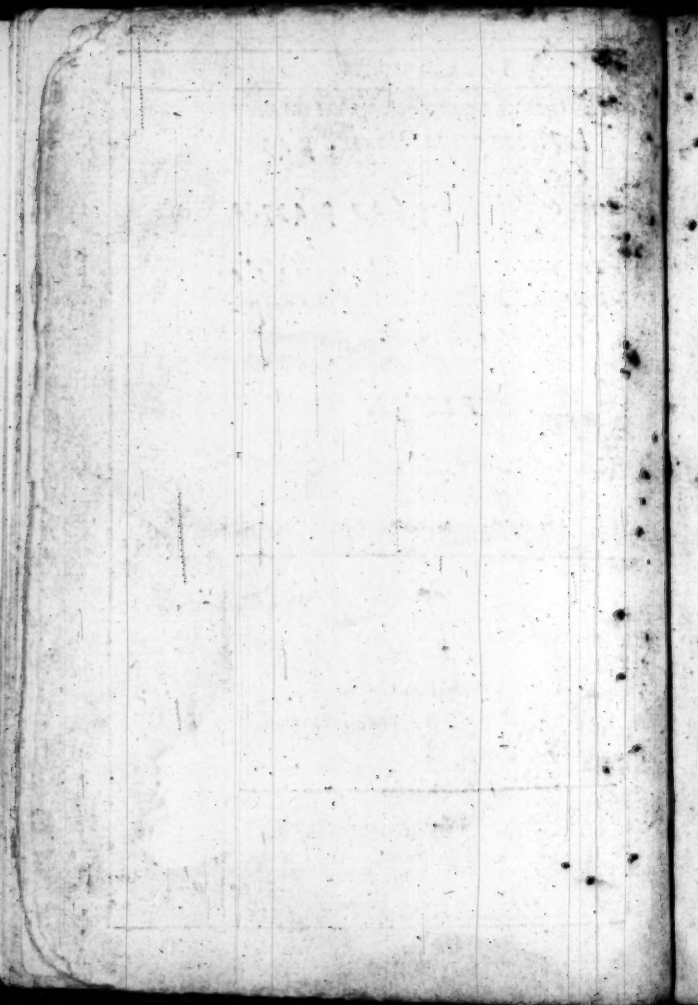
## The Contents.

Sixe things we must doe, that we may  
be sure to goe to Heauen. p. 492.  
&c.

The consolations; from p. 497. to  
the end.

The description of the parts of the  
glorie of Heauen, and the perpe-  
tuitie of it.

FINIS.





## CHAP. I.

*Containing the nature and vse of  
this Treatise.*



He purpose and drift  
of this Treatise is to  
effect three things :

First to extract  
out of all *Theologie*  
contained in the Scriptures such  
truths, as are of necessitie to be  
beleueed vnto saluation ; the  
knowledge whereof is required  
of all: In the defence whereof we  
should be ready to suffer the ex-  
treamest things , euen death it  
selfe ; and which wee should ac-  
count the very *Characters* of true  
Religion , the distinct know-  
ledge

I

3. Things  
intended in  
this Trea-  
tise.

ledge whereof we should lay vp,  
as great riches.

2

Secondly, to gather out of the  
Scriptures such euident proofes  
of each of those truths, as might  
make a full assurance and esta-  
blishment of heart in the parti-  
cular beleefe of them.

3

Thirdly, to poynt out the se-  
uerall vses wee should make of  
these fundamentall truths, and  
for what excellent purpose they  
may serue vs all the daies of our  
life.

*The benefit  
of atten-  
ding to this  
course.*

Singularly great would the  
profit of this *project* be, if there  
were a heart in man to vse a little  
diligence in matters of so great  
moment. Is it not a meruailous  
benefit in this contending world  
for a man to know distinctly,  
what truthes be infallible; and to  
haue the truthes, that are abso-  
lutely necessary to be beleeued,  
sepa-

separated from such, as a man may bee ignorant of, and yet bee faued?

And for the second thing, it is certaine, the most *Christians* knowe their groundes but by heare-say, and the common iudgement of others: whereas here they may bee informed of them so, as to knowe them by proofes of *Scripture*, which with a little labour they may commit to memory, as seed-plots of contemplation.

And for the third, what is the reason, that Common-place Diuinitie is so out of vse in popular teaching? or that *Catechismes* are looked vpon so dully, and learned or taught with so little profit? but that the vse of such doctrine hath not been distinctly shewed: so as men thinke of *Principles*, as of certaine inferior

13.

B 2      truthes,



truthes, because they see other points in textuall course handled with directions for the vse of them. Whereas it is certaine, that no doctrines in Religion haue more abundant vse in the life of man, nor more vrged with varietie of vses in the Scriptures, then the heads of *Catechisme*.

*The warrant of this course.*

And for the warrant of the proiect, it is euident, that the Apostles did make a separation of truthes, and did extract the fundamentall truthes out of the maine body of doctrine, and those they deliuered to y<sup>e</sup> Churches, as the common treasure of all the Saints: and those both for the honour and vse of them they described by diuers titles.

*Oracles*

They were called *the principles of the praises of God*, Heb. 5. 12.

*The principles of the doctrine of Christ*, Heb. 6. 1.

*The*

*The doctrines of foundation in the same place.*

*The patterne of wholesome words,*  
2.Tim.1.13.

*The forme of the knowledge of the truth,* Rom.2.20.

*The forme of doctrine, into which they were deliuered,* Rom.6. All which titles shew the singular vse of them.

Now if any aske mee, how I will know a *Principle*?

I answer by these markes.

First, it is such a truth to bee beleued, as is contained in the *expresse words* of Scripture: so as I take a Principle to bee a Doctrine plainly expressed in the Word: and so differ from Doctrines, that are deduced from the Scriptures onely by consequence, or are there but in darke and obscure words.

Secondly *Principles* are first  
B 3 truths,

*Question.*

*Answer.*

*Principles may bee knowne three waies.*

*truths*, that is such, as haue been from the beginning, and haue been beleued in all ages of the Church.

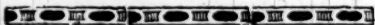
Thirdly, they are such truthes, as being stubbornely and wilfully denied, the whole building falles downe, and men hold not the foundation. Besides, any man may be guided herein, that will make vse of the iudgement of the Churches in their Creedes and Confessions, and *Catechismes*; though it be true, that if men narrowly obserue the most *Catechismes*, they either haue not all Principles in, or else they haue more then *Principles*, such truths, as are strong meate, and so prooue hard sayings to the weake. Neither am I so transported with any ouerweaning of my selfe in this proiect, but that with all readines I shall subiect my endeouours

deuors herein to the correction of the godly learned: if my labor may prouoke others more sufficient to perfect this worke with such exactnes, as is further requisite, I shall reioyce in it, and thinke I haue attained a happy end.

I doubt not, but that this labour may be of great vse for yonger Diuines to point out a way, how they may *Catechise* with more profit by making the vses of euery Principle, as they teach the grounds to the people: yea, it is one part of the *Sabbaths* daies best imployment in Sermons to treat in this, or the like manner; and so to let the people bee truly informed concerning the *Characteristicall* truthes in their *Religion*, with vse of them in their conuersation.

Lastly, it will be some content

vnto ingenious mindes, to see the *Principles* cast into some method for the helpe of memorie and quickening of delight, and the more easie learning of them.



## CHAP. II.

### *The Method of the Principles.*

*The diuision of Principles according to their chiefe heads.*



**T**He *Principles* concerne either the fountaine and originall of Doctrine and knowledge, which is the *scripture* or word of God; or the *subiect* of knowledge, which is God himselfe:

In God wee consider: 1. *His Nature*: 2. *His Workes*.

The workes of God, as the *principles* take notice of them, are: 1. *Creation*: 2. *Pronidence*:

The *pronidence* of God must be considered either in *generall*, or  
as

## *The Method of the Principles*

9

as it concernes *man* onely.

The prouidence of God, as it concernes man hath Principles, that looke vpon him in his four-fold estate.

In the *estate of Innocency.*

1

In the *estate of Corruption*, or misery.

2

In the *estate of Grace*, where the principles consider,

3

1 The meanes of grace, *viz. Election* in God; and *Redemption* in Christ.

2 The subiect of Grace, *viz. the Church.*

3 The degrees, or sorts of Grace: *viz. Iustification*, and *Sanctification.*

In the *estate of Glory*, where

4

1 Of the *resurrection of the dead.*

2 Of the *last iudgement.*

3 Of the *glory of Heauen.*

CHAP.



## CHAP. III.

## Of the Scriptures.

2. Tim. 3. 16. *For the whole Scripture is given by inspiration of God, &c.*



He originall or fountaine of knowledge is the *Scripture*, that is, the bookes of the old and new Testament, and those bookes were first called *Scripture*, in the new Testament.

*Two principles about the Scriptures.*

I

There are two principles concerning the Scripture.

That they are the very word of God, or they flow from God by divine inspiration.

2

That they are perfect, without defect or error, every way sufficient

ficient of themselves alone, to guide vs in all things needfull to saluation, without adding ought to them, or diminishing ought from them.

For the first, that they are by diuine inspiration, is infallibly euident from the testimony of the Scriptures themselves, such as these. 2. Tim. 3. 16. before recited.

2. Pet. 1. 20. 21. *So that ye first know this, that no prophetic of the Scriptures is of any private interpretation. For the prophetic came not in old time by the will of man: but holy men of God spake as they were moued by the holy Ghost.*

And for our more abundant satisfaction, there are other testimonies, that prooue the Scriptures to bee the very word of God, and these both *external* and *internall*.

*The Scriptures are the very word of God, pro-  
ued by te-  
stimonies  
externall  
and inter-  
nall.*

The



The *externall testimonies* are such as these :

1

The diuine reuelations, with which they were graced from heauen. For God was visibly present with *Moses* the writer of the Law, and God testified his presence also by the cloud and smoke about the Arke, in the Tabernacle, and Temple: Fier from heauen deuoured the sacrifices, and God gaue answere by the *Vrim* and *Thummim*.

2

The fulfilling of the prophecies vttered in the Scriptures in feuerall ages.

3

The testimony of the Church in all ages, acknowledging the bookes of Scripture, as the pure word of God.

4

The finall confession of the Martyrs, who at their death did iustifie so much, and willingly died in the defence of the truths,  
contai-

contained in the *Scriptures*.

The conuersion of the soules of men by the power of the *Scriptures*, and the comfort the godly finde in them in all afflictions.

5

The miraculous calling of the men, as we may see in *Moses* and the *Apostles*, that wrote the *Scriptures*, &c.

6

The *internall testimony* is the witnesse of Gods *spirit*, who in the hearts of the godly doth a-uouch so much, and this is a testimony proper to the household of God.

Thus of the first *principle*.

The second *Principle* is, that the *scriptures* are perfect, which these places shew:

2.Tim.3.17. *That the man of God may bee absolute, being made perfect vnto all good workes.*

Psalms.19.7. *The Law of the Lord*

Lord is perfect, conuerting the soule:  
the testimony of the Lord is sure,  
and giueth wisdom vnto the simple.

Gal. 1.8. But though that we, or  
an Angell from heauen preach vnto  
you otherwise, then that which we  
haue preached vnto you, let him bee  
accursed.

Iohn 1.7.  
Prou. 30.6.  
Renel. 22.  
18.

Deut. 12.32. Therefore what-  
soeuer I command you, take heed you  
doe it: thou shalt put nothing there-  
to, nor take ought there-from.

Prou. 8.7.8. For my mouth shall  
speake the truth, and my lips abhorre  
wickednesse.

All the words of my mouth are  
righteous: there is no leaudnes, nor  
frowardnesse in them.

The vses.

1. For in-  
struction.

The consideration of which  
principles may serue vs for diuers  
vses; both for instruction and  
reproofe: for triall and for con-  
solation: First, wee should here  
be perswaded

To

To study the Scriptures with all diligence, and to strue to get the plenteous knowledge of them; searching those diuine words, and exercising our selues in the morning and euening; accounting so much to bee added to our riches, as wee get of this excellent knowledge.

*Iohn 5. 39. Search the Scriptures: for in them you thinke to haue eternall life, and they are they, which testifie of me.*

*Col. 3. 16. Let the word of God, or Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selues, &c.*

*Psalm. 1. 2. But his delight is in the Law of the Lord, and in his law doth he meditate day and night.*

Labouring by all meanes to acquaint our children, and family with them.

*Deut. 6. 7. And thou shalt rehearse*

hearse them continually vnto thy children, and shalt talke of them, when thou tariest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, &c.

2

Since they are of God, and so perfect, wee should rest vpon the directions, and comforts we find in them, and establish our hearts in all things wee learne out of them; Rom. 15. 4. *For whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of the scriptures, might haue hope.* They are a sure word; we may rest vpon them, 2. Pet. 1. 20. as beleeuing, that euery word of God is pure, and that God will make them good to such as trust in them, Prou. 30. 5. 6.

3

We should care to reade, and heare these Scriptures with al due pre-

preparation and attention, and high estimation, receiuing them as the word of God, and not of man: 1. Thes. 2. 13. labouring to bring cleane hearts, and a meeke and teachable spirit to them, as being able to saue our soules: Iames 1. 21. 22. with a resolution to doe whatsoeuer God requi-  
reth in them.

We should loue them aboue  
all treasures, accounting them  
more deare, then thousands of  
gold and siluer, and reckoning  
the sentences learned out of  
Scriptures, as the fairest orna-  
ment can decke vs: Deut. 11. 18.  
19. Psalm. 119. 72.

We should therefore make  
them the rule of all our actions,  
and come continually to them  
to see, *whether our workes bee*  
*wrought in God*, and shewing the  
power of the word in the de-

C

mon-

4

5

monstration of the apparant life of it, in commanding all our particular actions, that men may see the light of the word in the light of our good workes.

Phil. 2. 15. *That wee may bee blamelesse and pure, and the sonnes of God, without rebuke in the midst of a naughty and crooked nation, amongst whom you shine as lights in the world.*

Gal. 6. 16. *And as many as walk according to this rule, peace shall be upon them, and mercy upon the Israel of God.*

Pfalm. 119. 105. *Thy word is a lanterne unto my feete, and a light unto my path.*

Yea we should daily try and search the secrets of our hearts by it, as that which only can doe it. Heb. 4. 12. *For the word of God is lively, and mighty in operation, and sharper then any two edged sword,*

sword, and entreth through euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts and intents of the heart.

Wee should therefore in all questions and controuersies let the Scriptures iudge, and thinke of no man, aboue what is written, Gal.1.7. 1.Cor.4.6. Esay 8.20.

Thus much for instruction.

Secondly, these Principles re-prooue the *Papists* and carnall *Protestants*, and the godly too:

The *Papists* are heere repro-ued.

1. For making the authority of the Scriptures to depend vpon the testimony of the *Church*, whereas the *Church* is built vpon the *Scriptures*, Ephes.2.20. And are built vpon the foundation of the *Apostles and Prophets*; *Iesus Christ*

C 2

him-

6

2. For re-  
prooffe.

I

1. Of the  
*Papists* in  
4. things.



*himselfe being the chiefe corner stone.*

2. For not holding it to bee sufficient without traditions, contrary to the expresse word, 2.Tim.3.17. *That the man of God may be absolute, being made perfect vnto all good works.*

3. For with-holding the Scriptures from the common people, keeping from them the sight of their Fathers wil, contrary to the word, Iohn 5.39. *Search the Scriptures: for in them you thinke to haue eternall life, and they are they which testifie of me.*

Col.3.16. *Let the word of God dwell in you plenteously in all wisdom, &c.*

4. For iudging controuerfies without them: contrary to the commandement, Esay 8.20. *To the Law, and to the Testimony. If they speake not according to this word, it*

*is because there is no light in them.*

The carnal *Protestants* are here reprov'd:

2

1. For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures: yea, for the wretched neglect of the very buying of the Bible for their vse, and the vse of their families, and for daring to liue without the preaching of the word in times of spirituall famine.

2. *Of Carnall Protestants.*

2. For their vilde audaciousnesse, that dare liue in such sins, as they heare threatned in the Scriptures, prophanely despising the warning daily giuen them, Esay 30.11.12. Ier.23.9.10.

3. For their scorning and deriding of such, as *honour* the word, and frequent the hearing of it.

Esay 57.3.4. *But you witches children*

children come hither, the seed of the adulterer, and of the whore: On who haue you iested? Vpon whom haue you gaped, and thrust out your tongues? Are ye not rebellious children, and a false seed?

4. For their irreuerence, when they come to the house of God to heare, Eccles. 5. 1.

3  
3. Of the  
godly.

Yea, the godly themselues ought to bee humbled by the consideration hereof:

1. For their distractions in the hearing & reading of the Word.

2. For neglecting the counsels and directions giuen out of the Word.

3. For not resting vpon it through vnbeliefe.

4. For too much aptnes to receiue opinions, if they come from men they account godly, though they haue no warrant from the word. There be traditions on the right

right hand, as well as on the left.

Thus much for reproofe.

Thirdly, wee may all try our selues, what we are by our respect of the Scriptures: If we loue and heare the word, we are of God, Ioh. 8. 47. *He that is of God, heareth Gods word: ye therefore heare them not, because ye are not of God.* Gods people are a people, in whose hearts is Gods Law, Esay 51. 7. Psalm. 37. 31.

3. For triall.

Lastly, it may be a singular consolation to all such, as find the word of God to testifie with the: it matters not what the world saies, or thinks of vs; if we can find that the word of the *Lord* is good cōcerning vs: our harts may be at rest, when God speakes peace by his word, and we may be sure we are in the right way, when we follow the directions of the word.

4. For consolation.

## CHAP. IIII.

## Of God.

Psalm. 72.18.19.

**H**itherto of the *principles* concerning the fountaine of *knowledge*: the subiect of knowledge is God, who must bee considered two waies: first, *In his nature*: secondly, *In his works*.

4. Principles concerning God.

Concerning God considered in his nature, there are foure *principles*:

I That he is, that is, *that there is a God*.

2 That he is *glorious in Nature*.

3 That he is *three in Persons*.

4 That he is *one in Essence*.

I For the first, that there is a God, is euery where apparant in euery

euery leafe, yea almost in euery line of Scripture; and therefore I spare *quotations*, it being out of all doubt, that the Scripture saith so.

And against all seeds of *Atheisme*, men may keepe in their minds these other testimonies; both *inward* and *outward*.

*That there is a God, is proued, first by testimonies in-ternall.*

The inward testimonies that proue there is a God, are these:

The horror of conscience, that befallles men after the committing of *sinne*, dreading a supream Iudge; which terrours we see are oftentimes such, as are most dreadfull, and such as no outward thing can still.

I

The testimony of the holy *Ghost* infallibly satisfying the godly herein.

2

The reuelation of God to the harts of his people, daily finding him in the vse of his ordinances, which

3

which presence of God they likewise misse, if they sinne presumptuously.

2. By testimonies external, and so either in the world,

The externall testimonies are taken from the workes of God; either more generally in the world; or more specially in the Church.

The world testifies there is a God;

I

In respect of the creation of it: this huge frame could not make it selfe, and therefore of necessity there must be some being that gaue it being.

2

By the motion that is in it. For that shewes there is a supream mouer.

3

By the strange *iudgements* that fall vpon the wicked, somtimes in the very act of sinning, and sometimes at the very instant of the wishes of wicked persons.

4

In that all nations haue at all times

times acknowledged a God.

In the *Church* God hath proved himselfe to be :

or in the  
church.

1 By *apparitions* : God hath shewed himselfe by certaine formes, or signes of his presence: thus *Adam, Noah, Abraham, Isaac, Iacob, Moses, &c.* saw God.

2 By the miracles wrought beyond all the course of nature : as when he raised dead men ; diuided the sea ; made the *Sunne* goe backward, &c.

Thus of the prooffe of the first principle.

That God is also maruellously glorious in his nature, these places shew : Psal. 29. all ouer.

Exod. 33. 18. *Againe, he said, I beseech thee shew me thy glory.*

19. *And he answered, &c.*

Esa. 6. 2. 3. *And one cried to another, and said, Holy, holy, holy is the Lord of hosts : the whole world is full*



full of his glory.

1. Tim. 6. 16. *Who onely hath immortality, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see, vnto whom bee honour, and power euerlasting, Amen.*

10. Glories in the nature of God.

1

And how can hee be but exceeding glorious, when as he is,

Incorporeall, beyond the perfection of bodily things. Ioh. 4. 24. *God is a spirit.*

2

Eternall without any beginning. Psal. 90. 2. *Before the mountaines were made, and before thou haddest formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.*

3

Infinitely immense, and incomprehensible. 1. King. 8. 27. *Is it true indeed that God will dwell on the earth? Behold the heauens, and the heauens of heauens are not able to containe thee, how much more*

*more unable is this house that I haue built.*

*Ier. 23. 24. Doe not I fill heauen and earth, saith the Lord?*

Immutable without shadow of change. *Iam. 1. 17. Euery good giuing, and euery perfect gift is from about, and commeth downe from the father of lights, with whom is no variablenesse, neither shadow by turning.*

*Numb. 23. 19. God is not as man, that hee should lie, neither as the sonne of man, that hee should repent: Hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?*

Omnipotent, so as nothing is impossible to him. *Psalin. 115. 3. But our God is in heauen, hee doth whatsoeuer he will.*

*Mat. 19. 26. And Iesus beheld them, and said vnto them, with men this is impossible, but with God all things*

*things are possible.*

Iob 42.2. *I know that thou canst doe all things, and that there is no thought hidden from thee.*

6

Omni-scient, so as hee knowes all things vniuersally, and perfectly. Psalm. 147.5. *Great is our Lord, and great is his power, his wisdom is infinite.*

Rom. 11.33. *O the deepnesse of the riches both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his waies past finding out?*

Hebr. 4.13. *Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.*

7

Most holy: without sinne in himselfe, and hating sinne in others. Psalm. 5.4. *For thou art not a God that louest wickednesse: neither shall euill dwell with thee.*

Esa.

Esa. 6. 3. *And one cried to another, and said, Holy, holy is the Lord of hosts.*

All-sufficient and independent. Genes. 17. 1. *The Lord appeared to Abraham, and said unto him: I am God all-sufficient, walke before me, and be thou upright.*

Exod. 3. 14. *And God answered Moses: I am that I am, &c.*

Rom. 11. 36. *For of him, and through him, and for him are all things: to him be glory for euer. Amen.*

Most mercifull. Exod. 34. 6. 7. *So the Lord passed before his face, and cried: The Lord, the Lord, strong, mercifull, and gracious, &c.*

Reseruing mercy for thousands, forgiuing iniquity, and transgression, and sinne, and not making the wicked innocent.

Psalm. 136. the whole.

Lastly, Immortall: so as hee can

8

9

10

can neuer die or cease to bee.  
 1.Tim. 1. 17. *Now vnto the King  
 euerlasting, immortall, inuisible, vn-  
 to God onely wise, be honour and glo-  
 ry for euer and euer. Amen.*

The uses.

I

I. For in-  
 struction.

And all this should teach vs :  
 To adore, and feare this great  
 and glorious God. Rom. 11. 33.  
 35. 36. *O the deepnesse of the riches  
 both of the wisdom and know-  
 ledge of God, &c.*

2

To dilate our hearts in a spe-  
 ciall manner in his praises : Ne-  
 uer such a subiect of praise, as  
 God : His praises should take vp  
 all people, by all meanes, and at  
 all times, while we haue any be-  
 ing. Psalm. 72. 18. 19. *Blessed bee  
 the Lord God, and blessed bee his  
 glorious name for euer, and let the  
 whole earth be filled with his glory.  
 Amen, Amen.*

Psalm. 96. vers. 1. &c. *Ob sing  
 vnto the Lord all the earth, blesse  
 his*

*his name, declare his glory from day to day; the Lord is great and greatly to be praised: giue vnto the Lord the glory due vnto his name.*

*Pfal. 147. 1. Praise ye the Lord; for praise is comely, Psalm. 148. the whole. Reuel. 5. 9. &c.*

With speciall admiration to set our hearts and affections vpon him, to loue him with all our foules, and all our might. Deut. 30. 6, *And the Lord thy God will circumcise thine heart, and the hart of thy seed, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.*

Oh these beauties should make vs wonderfully in loue with God! who onely is worthy to be accounted of a good nature.

*Matth. 19. 17. And he said vnto him, why callest thou me good? there is none good, but one, euen God, &c.*

D

With

4

With all diligence to seeke  
all good at his hands.

5

With all thankfulnesse to ac-  
knowledge what good wee re-  
ceiue from him; yea acknow-  
ledging all we haue to bee from  
him. *Iam. I. 17. Every good giuing,  
and euery perfect gift is from aboue,  
and commeth downe from the fa-  
ther of lights, &c.*

What are wee, that so great a  
God should set his heart vpon vs  
to shew vs mercy?

6

Seeing hee is a spirit, and so  
transcendently glorious, and  
knowes all things, we should re-  
solue to serue him with all pos-  
sible affection, putting on all the  
beauties of the best holinesse we  
can get, when we come into his  
presence. *Ioh. 4. 24. God is a spi-  
rit, and they that worship him must  
worship him in spirit and truth.*

7

Let vs for euer hate sinne, and  
strive

strive for all possible imitation of his holiness. Psal. 36. 10. *Extend thy loving kindness to them that know thee, and thy righteousness unto them that are upright of heart.*

1. Pet. 1. 15. 16. *But as he which hath called you is holy, so be you holy in all manner of conversation.*

*Because it is written: Be you holy, for I am holy, &c.*

1. Joh. 5. 18. 19. *We know, that whosoever is borne of God sinneth not: but he that is begotten of God, keepeth himselfe, and the wicked toucheth him not, &c.*

Job 42. 6. *Therefore I abhorre my selfe, and repent in dust and ashes.*

Finally, wee should strive to get and encrease in the true knowledge of our glorious God, wee should study his glory; but then wee must be warned, when we go about this study, to looke

8  
If wee  
would study the glorious nature of God, we must observe 6. rules.



to diuers things.

1. We must repent vs of our sinnes, for this knowledge requires a cleane heart.

2. Wee must bring an humble and teachable mind : Psalm. 25.9. *Them that bee meeke will bee guide in iudgement, and teach the humble his way.*

3. Let the Word bee thy guide : looke for him in the Word : Thou must captivate thy *Reason*, and aduance thy faith.

4. Thou must goe to the Sonne to reueale the Father : pray *Christ* to shew thee the Father : Ioh. 1. 18, *No man hath seene God at any time : the onely begotten Sonne, which is in the bosome of the Father ; hee hath declared him, &c.*

5. Pray for the spirit of reuelation to forme this in thee, and resolute

resolue to get thy heart established in the knowledge of God, by many prayers.

6. Obserue him in his *Image* in his children, get affection to them, and liue much with them. 1.Ioh.4.8. 12.16, *Hee that loneth not, knoweth not God; for God is loue.*

*No man hath seene God at any time; if wee loue one another, God dwelleth in vs, and his loue is perfect in vs, &c.*

Thus much for *Instruction*.

Here is also much matter of humiliatiō for those vile *Atheisticall thoughts*, and base conceits which are in mens minds cōcerning God: and for the daily neglect of Gods presence; forgetting him dayes without number, and for daring to sinne in his sight; but especially for want of those burning desires after God,

3  
For conso-  
lation.

and that surpassing loue of his glorious nature.

Thirdly, here is singular *Con-  
solation* vnto all those that are as-  
sured they are in fauour with  
God. Why doe not our hearts  
say, *Wee haue none in heauen but  
God? and doe desire none in earth  
with him?* Psalm. 7. 3. 23. seeing  
he is so all-sufficient, able to doe  
vs so much good, and our plen-  
tifull reward, Genes. 17. 1. and  
knowes our wayes, Psal. 1. 6. and  
entertaines his people with so  
much grace, Psalm. 36. 7. 8. and  
the rather because he will neuer  
change, and loue thee with an  
eternall loue. Iam. 1. 17. 2. Tim.  
2. 13. Numb. 23. 19.

This should be the life of our  
liues, it is very eternall life to  
know him to be ours in Christ.  
Ioh. 17. 3. Ierem. 9. 24.

Thus of the second *principle*.

The

The third *Principle* is, that there be thre persons in the *Trinity*, which may be proued two waies:

That there is more then one person: Gen. 1. 26. Furthermore God said, *Let vs make man in our owne Image, according to our likeness, &c.*

1  
Proofes for  
the Tri-  
nity.

That there are three in number. Mat. 3. 16. 17. *And loe the heauens were opened vnto him, and Iohn saw the spirit of God descending like a Dove, and lighting vpon him.*

2

*And loe a voice came from heauen, saying; This is my beloued Son, in whom I am well pleased, &c.*

Matth. 28. 19. *Goe therefore and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.*

2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of*

God, and the communion of the holy Ghost be with you all. Amen.

Ioh. 14. 16. 17. 28. And I will pray the Father, and hee shall giue you another Comforter, that he may abide with you for euer, &c.

Ioh. 15. 26. But when the Comforter shall come, whom I will send vnto you from the Father, &c.

1. Ioh. 5. 7. For there are three which beare record in heauen; the Father, the Word, and the holy Ghost: and these three are one, &c.

These three were called in the old Testament, the Lord, the Angel of the Lord, and the Spirit of God: and in the new, the Father, the Sonne, and the holy Ghost.

The vse should be:

To teach vs to conceiue of God with all possible adoration of his glorious condition, who hath in the manner of his nature  
what

Vses of the  
doctrine of  
the Trinity.

I

what is beyond the reach of *men* or *Angels*: thou must belecue, that this is so, though reason cannot tell thee, how it is; let it suffice thee to know, that it is. Thou shalt know more how it is, both when thy knowledge is more growne on earth, and when thou comdest to thy perfect age in heauen.

When thou comdest to worship God, make conscience of it, that thou rob not any of the *persons* of their glory: But know, that there are three persons, not one person onely.

Learne thou in thy course of life from the word, and works of God, to giue to each person his glory, as it is written of him, or done by him.

This may be an vnspeakeable comfort to thee, if thou consider what the blessed *Trinity* is to thee:

2

3

4

thee: thy holinesse and happines was conceiued, decreed, framed, purchased, renewed, and shall be for euer testified by three in *heauen*, 1. Iohn 5.7. *For there are three which beare record, &c.* Gen. 1.26. as before.

Thus of the third principle.

4  
That there  
is but one  
God pro-  
ued.

That there is but one God, is proued in these places, Deu. 6.4. *Heare, O Israel, the Lord our God is Lord only, &c.*

Esay 44. 6. 8. *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last, and without me is there no God. You are my witnesses whether there be a God beside me, &c.*

Mark. 12.29. *Heare Israel, the Lord our God is the only Lord, &c.* Ephes. 4.5.6. 1. Cor. 8.4. *We know that an idoll is nothing in the world, and that there is none other God, but one, &c.* The

The uses are these :

Adore him, whom all creatures are bound to serue and acknowledge, who hath no partners in his supream Soueraignty.

1

*Psal. 86. 9. 10. All nations, whom thou hast made shall come and worship before thee O Lord, and shall glorifie thy name :*

*For thou art great, and dost wondrous things, thou art God alone, &c.*

Loue him alone, or about all :  
He knoweth them that loue him, and shew it by seruing him only,  
*Deut. 6. 4. 5. The Lord our God is Lord onely :*

2

*And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might, &c.*  
*Mark. 12. 29. 30. as before.*

It should repent vs, that euer wee relied vpon any other but him, learning hereafter for euer to relie vpon him in our desperat  
test

3



test extremities, as these places shew, Deut. 32. 37. 38. 39. Isay 37. 16. 1. Sam 2. 2. 3.

4 We should therefore keepe the vnity of the spirit in the bond of peace, as is vrged, Ephes. 4. 3. 6. &c.

5 We should therefore vse but one *Mediator* to him, 1. Tim. 2. 5. *For there is one God, and one Mediatour betweene God and Man: Which is the Man Christ Iesus, &c.*

6 Lastly, how happy are his people? they are most sure to prosper and grow, as from the consideration of this principle is shewed, Isai. 44. 6. 7. 8. with *cobere*nce.

Hetherto of the nature of God; the workes of God follow: His workes are either of *Creation* or *Providence*.

CHAP. V.

Of the Creation.

Reuel. 4. 11.

Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue been created.



Here are five principles concerning the Creation:

5. Principles concerning the Creation.

That the World had a beginning, & was not eternall, Gen. 1. 1. In the beginning God created the heauen, and the earth, &c. Prou. 8. 24. &c. When there were no depths was I begotten; when there were no fountaines abounding with water, &c.

Ephes. 1. 4. As hee hath chosen

1. To feare him, and stand in awe of him, euen all the inhabitants of the earth, who are the work of his hands, Psal. 33. 6. 7. 8.

2. To study the knowledge of these workes of his; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth *great things, and vnsearchable, yea maruelous things without number, &c,* Job 9. 10. 11. shall we not sing vnto the Lord all our life, and praise our God while we liue, &c, Psal. 104 33. seeing *The heauens declare the glory of God, and the firmament sheweth the worke of his hands,* Psal. 19. 1. and *the inuisible things of him, that is, his eternall power and God-head are seene by the creation of the World, being considered in his workes, &c,* Rom. 1. 20. Let vs remember, that God gaue a Sabbath, of purpose to remember the  
the

the glory of God in the creation.

3. To obserue the distinct glory of euery person, admire that Sonne, by whom God made the worlds, Heb. 1.3. Col. 1.16. and that *Spirit*, that sitting vpon that *Chaos*, first hatched it, Genes. 1.2.

4. To acknowledge Gods so- ueraignty, let him take whom he will away, who can say, what doest thou, Iob 9.13. *God will not withdraw his anger, and the most mighty helpes sloop vnder him.*

5. Vpon all occasions, and in all distresses to seeke vnto him for helpe, assistance and succour: Psalm. 124.8. Psalm. 134.3. yea beleeuing in him, though we see no hope in respect of outward meanes, Rom 4.17. Heb. 11.3. Isaiah 37.16.

And as this is true of affliction, and outward distresses; so is it true of all spirituall distresses

E about

us in him before the foundation of the world, &c.

2

That this world and all things therein was made by God, Acts 17.24. God that made the world, and all things that are therein, &c.

Iohn 1.3. All things were made by it, and without it was made nothing, that was made.

Genf. 1.1. Psalm. 33.6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

Isaiah 40.28. Knowest thou not, or hast thou not heard, that the everlasting God, the Lord hath created the ends of the earth? &c.

Colof. 1.16. For by him were all things created; which are in heaven, and which are in earth: things visible, and invisible, &c.

3

That all was made of nothing. Rom. 4.17. Before God, whom he beleeveth: who quickneth the dead, and

*and calleth those things which bee not, as though they were.*

*Heb. 11. 3. Through faith wee understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.*

*That God made all things by his word onely: He spake, and it was created: He said, let it bee, and it was so, Genes. 1. Heb. 11. 3. Psal. 33. 6. 9. all recited before.*

*That all things in their Creation were made good, Gen. 1. 31. and 2. 1. And God saw all that hee had made, and loe it was very good, &c.*

*The vse may be:*

*For Information: The glorie of the Lord shall endure for euer: He shall reioyce in his workes, Psalm. 104. 31.*

*For Instruction, and so the Scripture teacheth vs by the creation:*

*1. To*

4

5

*Vses.*

1

*1. For information.*

2

*6. Vses for instruction.*

1. To feare him, and stand in awe of him, euen all the inhabitants of the earth, who are the work of his hands, Psal. 33. 6. 7. 8.

2. To study the knowledge of these workes of his; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth *great things, and vnsearchable, yea maruelous things without number, &c,* Job 9. 10. 11. shall we not *sing vnto the Lord all our life, and praise our God while we liue, &c,* Psal. 104 33. seeing *The heauens declare the glory of God, and the firmament sheweth the worke of his hands,* Psal. 19. 1. and *the inuisible things of him, that is, his eternall power and God-head are seene by the creation of the World, being considered in his workes, &c,* Rom. 1. 20. Let vs remember, that God gaue a Sabbath, of purpose to remember the

the glory of God in the creation.

3. To obserue the distinct glory of euery person, admire that Sonne, by whom God made the worlds, Heb. 1.3. Col. 1.16. and that *Spirit*, that sitting vpon that *Chaos*, first hatched it, Genes. 1.2.

4. To acknowledge Gods so- ueraignty, let him take whom he will away, who can say, what doest thou, Iob 9.13. *God will not withdraw his anger, and the most mighty helpes sloop vnder him.*

5. Vpon all occasions, and in all distresses to seeke vnto him for helpe, assistance and succour: Psalm. 124.8. Psalm. 134.3. yea beleeuing in him, though we see no hope in respect of outward meanes, Rom 4.17. Heb. 11.3. Isaiah 37.16.

And as this is true of affliction, and outward distresses; so is it true of all spirituall distresses

E about



about the meanes or matter of holinesse: for God himselfe vseth the word (create) in both, to shew vs, that it is lawfull for that reason to rest vpon him, *Isaiah 57. 19, I create the fruit of the lips to be peace, &c.* *Psalm. 51. 10. Create in me a cleane heart, &c.* so it is applied to good works, *Ephes. 1. 10.* and to our protection in generall, *Esay 4. 4. and 5.* To shew, that if it were as difficult, as to make heauen and earth at the first, yet God will doe it.

6. To teach vs compassion to the creatures, we should loue the worke of his hands, and not bee cruell to them, or voide of pitie.

These principles also may serue for reproofe of wicked men:

*Vses for  
reproofe.*

I

For not fearing God, and not trembling before him, as *Ierem. 5. 22. 23. Feare ye not me, saith the Lord?*

Lord? will ye not be afraid at my  
 presence, which haue placed the sand  
 for the boundes of the sea, by the spi-  
 rituall decree. a perpetuall <sup>decree</sup> that it  
 cannot passe it, &c.

For not regarding his works,  
 Isaiah 1. 12. And the harpe, and vi-  
 ol, and timbrel, and pipe, and wine  
 are in their feasts: but they regard  
 not the worke of the Lord, neither  
 consider the worke of his hands.

For hardning themselves in  
 their sinnes, notwithstanding  
 Gods threatnings, Iob 4. 13. with  
 vers. 15. 16. 21.

And lastly, for consolation to  
 all, that put their trust in him,  
 Psal. 116. 5. 6.

He can dispose of all, since the  
 earth is the Lords, and all that is  
 therein. Oh, what is man? that  
 God should bee mindefull of  
 him, and giue him such pre-emi-  
 nence ouer the workes of his

E 2 hands,

hands, Psalme 8.4.5.6.7.8. Pro-  
uerbs 8.31.

*Thus of the Creation.*



CHAP. VI.

*Of Gods Providence.*

Rom. 11.36.

*For of him, and through him,  
and for him, are all things. To him  
be glory for euer. Amen.*

7. Princi-  
ples con-  
cerning  
Gods pro-  
vidence.

I



He principles concer-  
ning Gods providence  
are;

That God still  
knowes, and takes continual no-  
tice of all things:

Prou. 15.3. *The eies of the Lord  
in euery place behold the euill, and  
the good.*

Zach. 4.10. *These seuen are the  
eies*

*eyes of the Lord, which goeth through the whole world.*

*Heb. 4. 13. Neither is there any creature, which is not manifest in his sight, but all things are naked and open unto his eyes, with whom we haue to doe.*

*Psal. 113. 6. Who abaseth himselfe to behold things in the heauen, and in the earth.*

*That God vpholds, and go-  
uerns, & disposeth of the world,  
so as al things continue through  
him :*

*Psal. 119. 91. They continue e-  
uen to this day by thine ordinances :  
for all are thy seruants.*

*Iohn 5. 17. But Iesus answered  
them: My Father worketh hitherto,  
and I worke.*

*Acts 17. 25. 28. He giueth to all  
life, and breath, and all things : For  
in him we liue, and moue, and haue  
our being.*

*Pfal. 104. 14. 21. 27. 28. 30. Hee causeth grasse to grow for the cattle, and hearb for the use of man, that he may bring forth bread out of the earth.*

*The Lions rore after their prey, and seeke their meate at God.*

*All these waite upon thee, that thou maist giue them food in due season:*

*Thou giuest it to them, and they gather it; thou openest thy hand, and they are filled with good things.*

*Againe, if thou send forth thy spirit, they are created, and thou renewest the face of the earth.*

3 *That this prouidence of God reacheth to all things; euen the smallest things are gouerned, & vpheld by God.*

*Rom. 11. 36. For of him, and through him, and for him, are all things: To him be glory for euer. Amen.*

*Matth.*

Matth. 10. 29. 30. *Are not two Sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father :*

*Yea, and all the haire of your head are numbred.*

Psal. 147. 8. 9. 16. 17. 18. *Which couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow upon the mountaines.*

*Which giueth to beasts their food, and to the young rauens that crie.*

*He giueth snow like wooll, and scattereth the hoare frost like ashes.*

*He casteth forth his ice like morsels, who can abide the cold thereof ?*

*He sendeth his word, and melteth them : he causeth his wind to blow, and the waters flow.*

*That of al creatures, God hath most care and respect of man.*

Prou 8. 31. *And tooke my solace in the compasse of his earth, and my*

E 4 *delight*

delight is with the children of men.

Pfal. 8. 3. 4. What is man, say I, that thou art mindfull of him? and the sonne of man, that thou vifitest him?

1. Cor. 9. 9. 10. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox, that treadeth out the corne; doth God take care for oxen?

Either saith he it not altogether for our sakes? for our sakes no doubt it is written, that he which eareth, should eare in hope; and that he that thresheth in hope, should be partaker of his hope.

5 That the good or euill which befallles man, is not without Gods prouidence.

Amos 3. 6. Or shall a trumpet be blowne in a Citie, and the people be not afraid? or shall there be euill in a City, and the Lord hath not done it?

That

That he doth whatsoeuer pleaseth him in heauen and in earth, Psal. 115.3. *But our God is in heauen, he doth whatsoeuer he will.*

6

Jonah 1. 14. *For thou (O Lord) hast done as it pleased thee.*

Eccles. 3. 14. *I know, that whatsoeuer God shall doe, it shall bee for euer: to it can no man adde, and from it can none diminish: For God hath done it, that they should feare before him.*

That Gods dominion is euerlasting, Psalm. 146. 10. *The Lord shall raigne for euer, O Sion, thy God endureth from generation to generation: praise ye the Lord.*

7

The vses are:

For information: this is a glorious subiect to meditate of, and if wee search into it distinctly, there are many things admirable in Gods gouernment; as,

I First, y vicegerency of Christ his

The vses.

I

I. For information.

II. Things admirable in Gods providence.



his Son, Heb. 1. 3. *Who being the brightnes of the glory, & the engraueed form of his persō, & bearing vp al things by his mighty word, &c.*

2 Secondly, the splendor of the meanes he vseth, euen Kings on earth are his seruants, Pro. 21. 1. *The Kings heart is in the hand of the Lord, as the riuers of waters : he turneth it whithersoener it pleaseth him : yea Angels in heāuen, Oh the admirable glory of the gouernmēt of angels in the world! as is shadowed out in Ezech. 1. 4. to 15.*

3 The variety of meanes he hath, and can raise; euen all the armies in heauen and earth.

4 His working somtimes without meanes, Genes. 2.

5 His working against means sometimes, Psalm. 105. 12. to 16. *The Sunne must stand still : Fier must not burne : the Sea must not*

not drowne,&c.

6 The extent of his gouernment; what a worke to order all things?

7 The preseruatiō of all the sorts of things euen by the word of God: By succession perpetuating his creation; and supporting all things, prouiding daily for them.

8 The destruction he makes amongst the creatures, Psal. 104. 29. By deluge, fier, sword, pestilence, tumbling downe *Monarchies*, &c, Psal. 68. 1.

9 The ordering of the disorders of the world, turning sinne to good, as an *Apothecary* doth poyson; and directing euill instruments, wicked men, to punish the wicked, or to correct the godly. To see how God lookes one way, and they another. *Nabuchadnezzar* intends  
to

to satisfie his owne pride, reuenge, ambition, couetousnesse: yet God guides it to another vse, euen to correct his people, which hee sheweth by burning his rod, Esa. 10. 5. 6. Esa. 14. 5. 6. and 29. and God directs the euill actions of the wicked to a good end: so of the *Jewes* in killing *Christ*, &c.

10 But especially his admirable disposing of all things, notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheelles, Ezech. 1. 15. &c.

11 All this to be done without labour, or vexation: say therefore, as Psalm. 104. 1. 24. *My soule praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.*

*O Lord how manifold are thy workes! in wisdom hast thou made them*

*them all : the earth is full of thy riches.*

*Psalm. 106. 2. Who can expresse the noble acts of the Lord, or shew forth all his praise?*

*47. Saue vs, O Lord our God, and gather vs from among the heathen, that wee may praise thy holy name, and glory in thy praise, &c.*

*Psalm. 107. 8. Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.*

*22. And let them offer sacrifice of praise, and declare his works with reioycing.*

*Psalm. 113. 2. 3. 4. 5. all the Psalme.*

*The second vse is for reproofe and confutation :*

*1 Of such Atheists, as say God doth not see, or not regard, Psalm. 94. 7. &c. Yet they say the Lord shall not see ; neither will the God of Iacob*

*2  
Vses for  
reproofe.*

*Iacob regard it.*

2 Of such, as acknowledge chance or fortune.

3 Of the discontentment, that is in man with their condition: *David* calles himselfe a beast for this, *Psal. 73.22. So foolish was I, and ignorant: I was a beast before thee:* an excellent Psalme cleane through.

4 Of the security of wicked mē: If God gouerne, woe to them. *Psalme. 139.7.8, Whither shall they goe from thy spirit? or whither shal they flie from thy presence?*

*If they ascend into heauen, thou art there; if they lie downe in hell, thou art there.*

*Iob 9.4.5. Hee is wise in heart, and mighty in strength, who hath been fierce against him, and hath prospered?*

*Hee remoueth the mountaines, and they feeble not, when hee overthroweth*

*throweth them in his wrath.*

*Psalm. 107. 42, The righteous shall see it and reioyce; and all iniquity shall stop her mouth.*

*Psal. 146. 9, The Lord keepeth the strangers, hee relieueth the fatherlesse and widow: but hee overthroweth the way of the wicked.*

Thirdly, the doctrine of Gods providence should teach vs diuers duties.

1 Take not thought what thou shalt eate, &c. thou art at Gods finding, Matth. 6. 31, *I therefore take no thought, saying, what shall we drinke? or wherewith shall wee bee clothed? &c. cast thy care vpon God: for he careth for thee.*

*1. Pet. 5. 7, Cast all your care vpon him, for he careth for you.*

*Psal. 55. 22, Cast thy burthen vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for euer.*

3  
8. Uses for  
instruction.

Say

Say with *Abraham*, God will provide, Heb. 13. 5. *Let your conversation be without covetousnesse, and bee content with those things that ye have; for he hath said, hee will not faile thee, neither forsake thee, &c.*

2 Be patient in aduersity, and shew it;

1. By restraining griefe and sorrow in thy selfe, Psalm. 39. 9. *I should haue been dumb, and not haue opened my mouth, because thou didst it.*

1. Sam. 3. 18. *So Samuel told him euery whit, and hid nothing from him: Then he said, It is the Lord, let him doe what seemeth him good.*

Prou. 3. 11. 12. *My sonne refuse not the chastening of the Lord, neither be grieved with his correction.*

Affliction comes not out of the dust.

2 By not vsing ill meanes.

3 By

3 By not fearing the rage of any creature, Luk. 12. 4. 5. 6. 7. &c.

*And I say unto you my friends be not afraid of them that kill the body, and after that are not able to doe any more, &c.*

Matth. 10. 28. 29. 30. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father, &c.*

1. Pet. 4. 19. *Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.*

4. By seeking to God, though we see no meanes, for hee hath a thousand wayes we know not of.

Seeke all good things at his hands, hee hath the disposing of all.

Acknowledge all good things from him, as Psalm. 147, all over.

Serue him in all meanes, and sa-

F                      crifice



crifice not to thine owne nets,  
Habak. 1. 16. Therefore they sacri-  
fice vnto their net, and burne incense  
vnto their yarne, because by them  
their portion is fat, and their meate  
plenteous.

5

Trust not in thine owne pro-  
iects, nor in the meanes, Ier. 10.  
23. O Lord I know that the way of  
man is not in himselfe, neither is it  
in man to walke and to direct his  
steps.

Deut. 8. 3. Therefore hee hum-  
bled thee, and made thee hungry,  
and fed thee with man, which thou  
knewest not, neither did thy fathers  
know it, that hee might teach thee,  
that man liueth not by bread onely,  
but by euery word that proceedeth  
out of the mouth of the Lord doth a  
man live.

Psalme. 127. 1. 2. Except the  
Lord build the house, they labour in  
vaine that build it; except the Lord  
keepe

keepe the City, the keeper watcheth  
in vaine.

*It is in vaine for you to rise early,  
and to lie downe late, and eate the  
bread of sorrow; but hee will surely  
giue rest to his beloued.*

But commit thy way to God,  
and trust vpon him, Psalm. 37. 4.  
*And delight thy selfe in the Lord,  
and he shall giue thee thy hearts de-  
sire.*

Pray God to direct the works  
of thine hands, Psalm. 90. 17. *And  
let the beauty of the Lord our God  
be vpon vs, and direct thou the  
workes of our hands vpon vs, enen  
direct the worke of our hands.*

If God gouerne, do good and  
be alwaies assured, as Psal. 58. 11.  
*And men shall say, verily there is  
fruit for the righteous; doublesse  
there is a God that indgeth in the  
earth.*

Obserue Gods workes, keepe a

Catalogue of experiments, Psalm. 107. 43. *Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.*

And make knowne his deeds, talke of his wondrous workes: Remēber the maruellous workes he hath done, Psal. 106. 1. 2-5. *Praise ye the Lord, because he is good, for his mercy endureth for euer: who cā expresse the noble acts of the Lord or shew forth all his praise? &c.*

8

Shall wee not for euer bee afraid of him, that so mightily and daily gouerneth? &c. Eccles. 3. 11. 14. *Hee hath made every thing beautifull in his time: also hee hath set the world in their heart, yet cannot man finde out the worke, that God hath wrought from the beginning euen to the end.*

*I know, that whatsoeuer God shall doe, it shall be for euer: To it can no*  
man

man adde, and from it can no man diminish: For God hath done it, that they should feare before him, &c.

The fourth vse is for consolation to the godly, our bones and haire are numbred, Psal. 34. 20. He keepeth all his bones, not one of them is broken.

4  
Vse for consolation.

Luk. 12. 6. 7. Yea all the haire of your head are numbred, feare not therefore, you are of more value then sparrows, &c.

He knowes our way, Psal. 1. 6. For the Lord knoweth the way of the righteous.

Our teares are in his bottle, Psalm. 56. 8. Thou hast counted my wandrings: put my teares into thy bottle, are they not in thy Register?

He will not leaue vs nor forsake vs, Heb. 13. 5. Let your conversation bee without conetousnesse, and bee content with those things

that you haue: For hee hath said, I will not leaue thee nor forsake thee.

No good things will he withhold, Psalm. 84. 11. For the Lord God is the Sun and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.

Esa. 48. 15. 16. Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

Behold I haue grauen thee vpon the palme of mine hands; thy walles are euer in my sight.

Hee that beleeueth shall not be ashamed.

Thus of the providence of God in generall: as it concernes man in speciall, it looks first vpon the estate of *innocency*.

CHAP. VII.

*Of Mans first estate, viz. of  
Innocency.*

Eccles. 7.31.

*Onely loe, this haue I found, that  
God hath made man righteous: but  
they haue sought many inuentions.*



Here are two principles concerning mans first estate.

God made man at the first after his owne image: Gen. 1.26. Furthermore God said, Let vs make man in our owne image according to our likenesse, and let them rule ouer the fish of the sea, &c.

1. Cor. 11.7. For a man ought not to couer his head, for as much as he is the image of God, &c.

F 4

Colos.

Colos. 3.10. *And haue put on the new man, which is renewed in knowledge after the image of him that created him.*

2

Secondly, this image of God chiefly consisted in knowledge, holinesse, and righteousness, Eccles. 7.29; *Onely loe, this haue I found, that God hath made man righteous: but they haue sought many inuentions.*

Ephes. 4.24. *And put on the new man, which after God is created in righteousness, and true holinesse.*

Note, that I say, chiefly (as that which is a principle): for else man was created after the image of God:

First, in respect of his substance; and so man is the image, either of the,

1. Being of God: or
2. Of the manner of his being.
  1. Of his being, as he hath

in

I  
Man was  
after the  
Image of  
God three  
waies.

in him a spirit, a nature :

1. *Spirituall* incorporeall.

2. *Immortall.*

3. *Inuisible.*

4. *Intelligible.*

2. Of the manner of his being: for as in man is one soule, and yet diuers faculties, as cogitation, memory, will, &c. so is there in God one essence, and three persons.

Secondly, in respect of his eminency, excellency, and dominion aboue, and ouer all other creatures, resembling thus the Lordship of God the *Lord* of all, Genes. 1. 26. *Furthermore God said, Let vs make mā in our Image, according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer al the earth, and ouer euery thing that creepeth*  
and



*and moueth on the earth.*

Psal. 8. 6. 7. 8. *Thou hast made him to haue dominion in the works of thine hands: thou hast put all things under his feete, &c.* For if the man be Gods image for the Soueraigntie, he hath in the family, as 1. Cor. 11. 7. and the Maiestrate for his superiority in the *Common-wealth*, Psal. 82. much more man in generall for dominion ouer all.

3 Thirdly, in respect of gifts, and so three waies:

1. In respect of knowledge: for in the mind of man, there is a hid, a resemblance of Gods wisdom to know God, his will, and workes with the natures and properties of them.

2. In respect of originall Iustice, which stood in the rectitude of his nature, the spirit subiect to God, the soule to the spirit,

rit, the body to the soule without any sinne.

3. In respect of freedome of will.

There are foure sorts of free-willes :

1. Onely to good ; so in good *Angels*, and the blessed.

2. Onely to euill ; so in diuels and the wicked.

3. Partly to euill, and partly to good ; so in the regenerate on earth.

4. So to good, as it might be to euill ; so in *Adam, &c.*

The power of his freedome was such, as he could doe all things conuenient to his estate ; whether,

Workes of nature, as eate, sleepe, walke, rise, &c.

Workes of policie ; as gouerne his family, obserue peace, &c.

Or,

1

2

Or, Workes religious :

1. Internall ; to loue, feare,  
and trust in God.

2. Externall ; to teach, pray,  
sacrifice, &c.

The vses follow.

*The vses.*

I

*The speciall  
fauour of  
God to man  
in his crea-  
tion.*

Wee should informe our  
selues of Gods maruelous loue  
to man in his Creation, which  
appeares not onely in the time  
he made him last, when hee had  
prouided all things made for  
him :

But in the place in *Paradise*,  
And in the manner——

Both of making his body. He  
did not say, let it bee ; but as it  
were, framed all with his owne  
hands ; the man of the dust, the  
woman of the rib :

And of inspiring his soule, he  
breathed the breath of liues into  
him,

*Genes. 2. 7. The Lord God made  
the*

*the mā also of the dust of the ground,  
and breathed in his face breath of  
life, and the man was a living soule.*

He begat his soule as it were  
a diuine sparke or particle of  
God ; therefore called the Fa-  
ther of spirits, Heb. 12.9. Zach. 12  
1. Acts 17.28.

And in both he saith, *let vs  
make* ; calling all the Trinitie to  
the care and workmanship.

But especially that hee should  
as it were, be made like vnto God  
himselſe ; and therefore let vs  
sing, as Psal. 8.3, *what is man that  
thou thus mindest him, &c.*

Of true blessednesse, wherein  
it consists, viz. not in idlenes, ri-  
ches, lust, pleasure, sports, &c. for  
none of all this was in paradise,  
yet *Adam* happy perfectly, &c.

The second vse is for instructi-  
on, and so it should teach vs di-  
uers duties :

1. Vnto

Duties.

1. To God.

1. Vnto God; and so first we should with all thankfulnesse affectionately acknowledge his loue to man.

2. It should instruct man earnestly to study and endeouour,  
To know God,  
To feare,  
To resemble him.

To praise his workmanship.

For these were the ends of mans creation, no other creatures could reach it; therefore God made man reasonable. We doe not answere the end of our creation, if we make not God in some sort visible by our holines, and praise his workes, &c.

2  
2. To our  
selues.

The second duty is to our selues, and so it should teach vs:

1. First, to care for the precious and immortall soule, y God hath breathed into vs aboue all, as Matth. 16. 26. *For what shall it profite*

profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for the recompence of his soule? What should wee dote on temporall things, when our soules are created to the possession of eternall blessednesse?

2. To bee patient, and trust vpon God in distresse, Psal. 22.

11. *Be not farre from me, because trouble is neere; for there is none to helpe me, &c.*

Psal. 139. 14. *I will praise thee, for I am fearefully and wondrously made: maruelous are thy workes, and my soule knoweth it well.*

3. To lament our fall,

4. To study our recovery, and we see hence what to seeke, viz. knowledge and goodnesse.

5. To long for the time mentioned, Psal. 17. 15. *When we shall be satisfied with his Image.*

The

3  
3. To other  
men.

The third duty is towards men :

1. First, wrong not man : for he is Gods image, Genes. 9. 6. *Who so sheadeth mans blood, by man shall his blood be shed : for in the image of God hath he made man.*

2. Loue one another, especially where this *Image* is repaired : for we were created to this end, that we should delight one in another.

3

The third vse is for reproofe, confutation, and humiliation.

1. For our insensiblenesse, forgetfulnesse, and vncapablenesse of these considerations, especially for our want of lamentation for the ruines in our nature.

2. For our horrible neglect of knowledge and goodnesse, without which man is more like a beast; yea, in respect of *sinne* like a *Diuell*.

3. Of

3. Of the *Papists* about pictures of God: most dishonourably they would mend Gods draught by dumb pictures; yet God hath heere giuen vs a picture, his *Image*.

3

CHAP. VIII.

*Of the fall of Man.*

Eccles. 7. 29.

*Onely loe, this haue I found, that God hath made man righteous: but they haue sought many inuentions.*

**H**e misery of man in his estate of corruption must be considered two waies:

In the cause of it.

I

In the parts of it.

2

The cause of it was the fall of our first parents, concerning  
G which



I  
3. Principles concerning the fall of man.

which are these principles :

That our parents *Adam* and *Eve* fell, and lost speedily the happiness, in which they were created, as appeares, Genes. 3. 7. &c. and thus they did loose

*God ;*

*Paradise :*

*God's Image.*

And that they lost it speedily appeares, in that the diuell is called a murtherer from the beginning, and the fall is presently related after the story of his innocency in the creation.

2 That this losse befell them only for their owne grievous sinne, Gen. 3. Rom. 5. 12. *Wherefore as by one man sinne entred into the world, and death by sinne : and so death went ouer all men, for as much as all men haue sinned.*

*Eccles. 7. 29. as before,*

3 That by their sinne we are all defiled,

defiled, and deprived of the glory of God, Rom. 5. 12. as before. 18. 19. Likewise then as by the offence of one, the fault came on all men to condemnation: so by the righteousness of one, the benefit abounded toward all men to the iustificati-  
on of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also bee made righteous.

The vses follow.

The vses of these wofull principles may be first for information, and so we should study to satisfie, and settle our hearts more at large concerning two things.

The one is the grievousnes of the first offence.

The other is the *Iustice* of God in deriuing the losse to vs.

For the first, there bee many things may assure vs, that the sin

*7. Things to  
shew the  
greatnesse  
of Adams  
sinne.*

of our first parents was a most grievous sinne: for it admitteth fearefull aggrauations; as,

1. That they durst venture all their happines about so small an aduantage to them. If we think, it was a smal offence to eat an apple; think with all, it was a desperat wickednes to venture eternal life for the possession of an apple.

2. This was Gods first commandement that he gaue them, and to neglect God so soone in a thing, wherein they might so easily haue obeyed, must needs appeare to be desperat wickednes.

3. This sinne was committed, when they had no inward concupiscence to tempt them, nor that pronenesse of nature, that is in man now to sinne.

4. They offended, when God had abundantly prouided for them; they wanted nothing that was

was good for them.

5. They herein violated the whole Law, because they broke the agreemēts which were made betweene God and them: according to that of Iames 2.10, *For whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of all.*

6. Because it was a sacramental fruit: to cast bread to dogs is no great offence; but to cast consecrated bread to dogs is a grievous sinne.

7. This sinne was accompanied with diuers monstrous sinnes; first, horrible doubting of Gods truth: secondly, compacting with Gods vtter enemy, and so making *Apostacy* from God to the *Diuell*: thirdly, consent to the blasphemies of the diuell, when he spake enuiously, and scoffingly at God: fourthly, affectation

of diuinity: fifthly, a wretchlesse disregard of what should become of his posteritie, through his ventrous course: with many other finnes.

2

For the second, God was iust in deriuing this losse to their posteritie: for *Adam* was the *common* roote of all mankind, and we were in his loines, as *Leui* was in *Abrahams*, when hee paid tithes; and are not traitors punished in their children? the Act of a burgesse in the Parliament is the Act of the country.

Obiect.

But yet at least godly men should not beget vngodly children.

Answ.

They beget children, as men, not as godly men; I meane, they deriue such a nature as they haue, which is corrupt after calling: though they bee iustified perfectly, yet they are sanctified but

but in part : The father that was circumcised, did beget a child that was vncircumcised; and take the cleaneſt come in the world, and ſow it, and it brings forth chaffe in the care with the come.

Thus much for information.

The doctrine of the fall may ſerue alſo for inſtruction;

and ſo both in  $\left\{ \begin{array}{l} \text{generall.} \\ \text{particu-} \\ \text{lar.} \end{array} \right.$

In generall it ſhould teach vs foure things :

First, to take heed of the fountaines of all *Apoſtaſie*. There were three things occaſioned mightily the fall of our firſt parents :

The firſt was a rebellious deſire to bee, what God would not haue vs to be.

1  
3. Occaſions of Apoſtaſie.

The second vnthankfulnesse : all the pleasures of Paradise will not please them, if they bee cros- sed in some one thing, though neuer so little.

The liberty they tooke to adde or detract frō Gods word: they added the word *touch*, and they detracted, when they said, *lest ye die*: and these three sinnes are, and euer will be, causes of *Apostacie*; if they bee not preuen- ted.

2 Secondly, let vs here bee war- ned, while wee liue to keepe out of the company of such as fall a- way from the truth, as the diuell did: for all *Apostates* are like the diuell; they will not be quiet, till they make others fall away with them.

3 Thirdly, we should hence for euer be warned to looke to our selues, and make conscience e- uen

uen of lesser *sinnes*; we see heere what the eating of an apple did, which the most men would faine thinke was but a small matter; and the rather, because monstrous *sinnes* may be committed about a smal offence in it selfe. Thinke of the man that gathered stickes on the Sabbath day, and of the case of *Ananias* and *Sapphira*.

We must get on our armour, and make all the prouision wee can against the *Diuell*. Wee see here how he thirsts after the ruine of man; and if hee preuailed so ouer *Adam*, how much more easily may he preuaile ouer vs? and if hee could deceiue by the meanes of a serpent there; how much more now, when he speaketh to vs by men like our selues? yea then we saw a proofof it, For how quickly was *Adam* enticed



ticed, when the diuell spake to him in the mouth of *Eue* his wife.

And we may here obserue the *Diuels method* in tempting, and the degrees of temptation: For there was

5. Degrees  
of the di-  
uels ten-  
tation.

1. First, the suggestion it self.  
2. The obscuring of the thoughts about the eminency of God, and the excellency of the image receiued of him.

3. An impression of forgetfulnesse in the memory, not distinctly remembring what was before done, or commanded of God.

4. The tickling of ambition, affecting to be more then they were.

5. Trust giuen to the flatteries and baites of the diuell, and a contracted familiarity with him, with inclination of the will and

and affection to the prohibited fruit.

Thus much in *generall*.

In particular, foure sorts must be warned:

1. First, women should heere bee much humbled, and for euer be mistrustfull of their *Counsels*, and carriage: for *Satan* knowes how to make vse of them still.

2. Secondly, men must take heed of the whisperings, and enticing aduice of women.

3. Thirdly, the weake must carefully looke to themselues, that *Satan* implooy not them as instruments of tentations; and they should learne not to bee so violent in things they are not fully grounded in.

4. The strong must take heed lest they fall: If *Adam* fell in *Paradise*, they are in more danger now in the world; neither may they

they trust in their owne gifts, but learne to place all their trust in God.

5. As any are more godly, so they must know they shall bee more assaulted.

Thus for instruction.

This doctrine of the fall hath matter in it of extreame humiliation, in that eternall shame lies vpon our nature by this vile offence, both in respect of the extremity of our losse, and the fearfull displeasure of God.

Lastly, it may comfort the godly to thinke of their estate by *Christ*, hauing receiued the assurance of a better condition, then euer they could haue had in *Adam*; and the rather, because they are now confirmed as the *Angels* of heauen, that they can neuer fall from the happinesse they haue in *Christ*.

## CHAP. IX.

## Of Sinne.

Rom. 5. 12.

Wherefore, as by one man sinne  
entred into the world, and death by  
sinne; and so death went ouer all  
men; for as much as all men haue  
sinned, &c.



Hitherto of the cause  
of our misery.

The parts follow,  
viz.

1. Sinne.

2. Punishment.

The principles concerning  
sin, are,

First, that all men haue sinned,  
Psalm. 14. 1. 2. 3. *The foole hath  
said in his heart, there is no God:*  
*they*

4. Princi-  
ples concer-  
ning sinne.

I

they haue corrupted and done an abominable worke; there is none that doth good.

The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

Prou. 20.9. Who can say I haue made mine heart cleane? I am cleane from my sinne?

1. King. 8. 46. There is no man that sinneth not, &c.

Eccles. 7. 22. Surely there is no man iust in the earth, that doth good, and sinneth not.

Rom. 3. 9. What then, are wee more excellent? No in no wise: for we haue already proued, that all both Iewes and Gentiles are vnder sin.

Iam. 3. 2. For in many things we sinne all.

1. Ioh.

1. Ioh. 1. 8. *If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.*

The second principle is, that the nature of man is stained with sinne from the birth, Iob 14. 4. *Who can bring a cleane thing out of filthinesse? there is not one.*

Iob 15. 14. *What is man that he should bee cleane? and hee that is born of a womā that he should be iust?*

Psal. 51. 5. *Behold I was borne in iniquity, and in sin hath my mother conceived me.*

That this infection hath ouerspread the whole nature of man, hence called the old man: For explication of this principle: we must consider that the nature of man is tainted 14. waies: For there is in man by nature,

Extream darknesse, sightlesnes, especially in the knowledge of God and happinesse.

Colos.

2

3

I

14. Foule  
blemishes  
in euery  
mans na-  
ture.

Colos. 1. 13. *Who hath deliue-  
red vs from the power of darknesse.*

1. Cor. 2. 14. *But the naturall  
man perceiueth not the things of the  
spirit of God, for they are foolish-  
nesse vnto him; neither can hee  
know them, because they are spiritu-  
ally discerned.*

2 *Insensiblenesse, and vnuttera-  
ble hardnesse of heart, Ephes. 4.  
18. Hauiug their cogitation darken-  
ed, and being strangers from the life  
of God, through the ignorance that  
is in them, because of the hardnesse  
of their heart, &c.*

3 *Impotency, and extreame dif-  
ficulty to deliuer our owne  
soules, or breake off our sinnes,  
Esa. 44. 20. He feedeth of ashes; a  
seduced heart hath deceived him,  
that he cannot deliuer his soule, nor  
say, is there not a lie in my right  
hand?*

4 *Enmity to that which is good,  
Rom. 8.*

Rom.8.7. For the wisdom of the flesh is enmity to God.

Rom.7.23. But I see another law in my members, rebelling against the law of my mind, and leading me captive vnto the law of sin, which is in my members.

5. Impurity, foulness, filthiness, all ouer, Tit.1.15. Vnto them that are defiled and unbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.

Psal.14.3. All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

6. Abundance of false principles.

7. Pronenesse to all sorts of euil,  
Rom.7. 14. 21. For we know that the law is spirituall, but I am carnall, sold vnder sinne.

I finde then by the law, that when I would do good, euill is present with me. &c.

Concupiscence.

H

Want



8

Want of all righteousnesse, defects of the loue, feare, Ioy. &c: in God: so of mercy, &c: Psalm. 14.3. *All are gone out of the way, they are all corrupt, there is none that doth good, no not one, &c.*

Rom. 3. 10. *As it is written, There is none righteous, no not one.*

9

The members are naturally seruants of sinne: so the senses, Rom. 6. 13. 16, &c. *Neither giue you your members as weapons of unrighteousnesse vnto sinne, &c.*

*Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants you are to whom ye obey; whether it bee of sinne vnto death, or of obedience vnto righteousness, &c.*

10

A seruile will, a will that apprehends no liberty but in sinning, Rom. 7. 14.

11

A natural aptnesse to be scandalized, so as Christ himselfe is

an

an offence: a rocke of offence,  
1. Cor. 8. 7. 1. Pet. 2. 6.

A naturall sauouring and relishing of the things of Satan, Ephes. 2. 2. *Wherein in time past you walked according to the course of this world, and after the prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience?* This hath been euer since the first tentation in Paradise.

12

Corruption of memory.

Forgetting Good.

Retaining Euill.

13

A naturall dis-union one from another, lusts of disagreement, shunning all hartly communion with others through dislike, and seife-loue, Iam. 4. 1. *From whence are warres and contentions amongst you? are they not hence, euen of your lusts that fight in your members.*

14

These things proue that wee haue all vile natures, that there is not one of a good nature in the world by nature.

4

The fourth *principle* is, that besides these sinnes that sticke fast vpon our natures, euery man is guilty of horrible, and many, and vile actuall sinnes, Psalm. 14. 1. 2. 3. *They haue corrupted and done an abominable worke, &c.*

Iob. 15. 15. 16. *Behold he found no stedfastnesse in his Saints: yea the heauens are not cleane in his sight.*

*How much more is man abominable and filthy, who drinketh iniquity like water.*

Rom. 3. 12. *They haue all gone out of the way, &c.*

Such as are,

1. A world of euill thoughts, Genes. 6. 5. *When the Lord saw that the wickednesse of man was great*

great in the earth, and all the imaginations of the thoughts of his heart were only euill continually.

Atheisticall thoughts, }  
Impure thoughts, } innume-  
Vaine thoughts, } rable.

Errours in all parts of Religion.

2. Vile affections : *Impati-  
ency: Lust: Anger: Enuie: Suspicion:  
Malice: Worldly feare: Trust: Ioy:  
Loue, &c.*

3. Vile words : bitter, idle, false, flattering, flādering, proud, filthy, deceitfull, scornfull, censuring words.

4. *Atheisticall workes*, Psal. 14.  
1.3. as in many places before.

Against Gods worship in all the parts.

Against the *Sabbath*.

In our particular and generall calling.

At home and abroad.

Secret, open.

Of omission, and commision.

Of ignorance, of knowledge.

Sudden, and of custome.

In company, out of company.

Hypocrisie, pride, security, vnbelleefe, impenitency, &c.

In prosperity, aduersity, &c.

Partaking with others sinne.

Our owne righteousness, as Esa. 64.6. *is as filthy clouts, and we all doe fade like a leafe, and our iniquities like the wind haue taken vs away.*

Besides personall faults, as drunkennesse, vsury, swearing, whoredome, &c. workes of the flesh, Galath. 5. 19. 20. 21 *Moreover the workes of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnesse, &c.*

The

The vses of these *principles* are  
fourefold.

9. *Vses for  
informa-  
tion.*

First for information, and that  
in 9. things. For hereby we may  
know:

I

1. That there can be no iusti-  
fication by our workes, Rom. 9.  
20. *Therefore by the workes of the  
law shall no flesh bee iustified in his  
sight; for by the law commeth the  
knowledge of sinne.*

Psalm. 130. 3. *If thou (O Lord)  
straitly markest iniquities, (O Lord)  
who shall stand?*

For euery mouth must bee  
stopped, and all the world bee  
guilty before God.

2. That the cause of all Gods  
dis-regard of vs, and the miseries  
that befall vs, is in our selues.

How can we murmur at our  
crosses, if wee looke vpon our  
sinnes? There is mercy in the  
greatest iudgement: for it is his

H 4

mercy

mercy wee are not consumed,  
Lam. 3. 22. *It is the Lords mercy  
that we are not consumed, because  
his compassions faile not for euer.*

If Adams one sinne deserued  
it, what doe all these in vs.

3. That it will neuer goe well  
with the wicked, though God  
forbeare for a long time, Eccles.  
8. 11. 12. *Because sentence against  
an euill worke is not executed spee-  
dily: therefore the heart of the chil-  
dren of men is fully set to doe euill.*

But it shall not be well to the wic-  
ked, neither shall hee prolong his  
dayes; he shall be like a shadow, be-  
cause he feareth not before God.

4. That no man hath cause to  
brag of his good nature, there  
are so many springs of sin, with-  
in vs.

5. That the things that de-  
file a man, are from within, in  
himselſe, it is not any outward  
defor-

deformitie, ill cloathes, naturall  
foulencesse, &c.

6. That a little repentance  
will not serue the turne.

7. That there is difference be-  
tweene the wicked, and the god-  
ly in sinning.

8. Concerning Gods proui-  
dence in the death of *Infants*: we  
kill young snakes and adders, be-  
cause they will sting, as well as  
the old, because they haue stung.

9. Say not, God is the cause of  
our ruine: nor is it thy chance,  
or ill lucke, or onely the diuell,  
that brought thee into this or  
that mischiefe: it is thine owne  
ill nature.

Secondly, for humiliation:

First, to the godly in two re-  
spects:

1. Because they find so many  
of their old corruptions, hauing  
receiued such graces and mer-  
cies



cies from God :

2. Because they yet are the meanes of the conuiciance of originall sinne to their children.

Secondly, to such wicked men as liue in open finnes, yet repent not. Why doth their hearts carry them away? Iob 15. 12. 14.

Haue the workers of iniquitie no knowledge? are they guiltie of so many treasons, and fallen into the hands of a righteous Iudge and yet secure? Psal. 82. 5. *They know not and vnderstand nothing, they walke in darknesse, altho it all the foundations of the earth be moued.*

3  
7. Things  
make ciuill  
honest men  
miserable.

To ciuill honest men: for here they may learne, how vild their estate is, though God haue restrained some euils in them: for

1. They want the Image of God.

2. They haue an infected nature

ture in all the former fourteene things.

3. There is in them a disabilitie in the manner of all holy duties.

4. They partake of other mens sinnes many waies.

5. They are guiltie of many omissions.

6. They abound in inward sinnes, by which God is vexed, as Genes. 6. 5. *When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually: and Satan by the can set vp strong holds,* 2, Co. 10. 5.

7. They are guilty of many outward euils against the least commandements.

The third vse is for instruction, & so strong Christians should learne to admire and praise God  
1. That

1. That could bee pacified:  
Oh what is mā, that God should  
here looke vpon such a dounge-  
hill!

2. That hath so vouchsafed to  
make vs cleane in part from such  
filthinesse, taking away the body  
of sinnes, and seasoning the foun-  
taine, and drying it vp.

2 Secondly, weake *Christians*  
should neuer bee at rest, till they  
get assurance of their pardon in  
the blood of *Iesus Christ*.

3 Thirdly, all the godly,

1. Should strue after the con-  
trary holinesse, and to expresse  
the reformation of their natures  
and liues, Ephes. 4. 22. *and cast off  
concerning the conuersation in times  
past, the old man, which is corrupt  
through the deceiueable lusts, &c.*

2. Should walke humbly all  
their daies, because of the many  
remainders of corruption, as

Rom.

Rom. 7. 15. 16. &c. For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I. and looke to their hearts, Heb. 3. 12. Taking heed lest at any time there be in any of them an euill heart, and vnsaithfull to depart away from the lining God. And looking to it, that sin raigne no more, Rom. 6. 16. &c.

3. It should worke in all the godly a wonderfull desire of finall redemption, Rom. 7. 24. O wretched man that I am, who shall deliuer me from the body of this death! Psalm. 14. 7. Oh giue salvation vnto Israel out of Zion, when the Lord turneth the captivity of his people, then Iacob shall reioyce, and Israel shall be glad.

Oh how should wee desire to get out of the world! seeing all so leproous, the plague fore running vpon euery man, so as we are in danger

danger to be infected in all places, and by all persons.

4. It should worke in wicked men a feruent desire of remission, and constant indeuour in the confession of sinne, crying out daily with the leper, *uncleane, uncleane.*

4

The last vse is for consolation.

1. First, to all men for the Lord vseth this, as an argument of pitie and mercy, Genes. 8.21. *And the Lord smelled a sauour of rest, and the Lord said in his heart, I will hence forth curse the ground no more for mans cause: for the imaginations of mans heart is euill euen from his youth, neither will I smite any more all things liuing, as I haue done. Isaiah 48.8.9. I knew that thou wouldest gricuously transgresse; therefore haue I called thee a transgressor from thy wombe: yet for my name sake will I deferre, &c.*

2. Chro.

2. Chro. 6. 35. 36. Then heare thou in heauen their prayer, and their supplication, and iudge their cause:

If they sin against thee (for there is no man that sinneth not), and thou be angrie with them, and deliuer them vnto the enemies, and they take them, and carry them away captiue vnto a land farre and neere, &c.

2. To the godly: they should admirably reioice in their priuiledge in the blood of *Christ*, and in the remission of all their sins.

## CHAP. X.

## Of the punishment of sinne.

Rom. 5. 12.

*Wherefore as by one man sinne  
entred into the world, and death by  
sin: and so death went ouer all men,  
for as much as all men haue sinned.*

**H**itherto of the principles  
concerning sinne: Now  
concerning the punish-  
ment of sin, followeth this prin-  
ciple, viz.

*That all men in their naturall e-  
state are extremely miserable, in re-  
spect of the punishment, vnto which  
they are liable for their sinnes.*

*Nahum. 1. 2. 3. 6. God is ielous,  
and the Lord reuengeth, euen the  
Lord of anger, the Lord will take  
vengeance*

*vengeance on his aduersaries, and he reserueth wrath for his enemies.*

*The Lord is slow to anger: but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlwind, and in the storme, and the clouds are the dust of his feete.*

*Who can stand before his wrath, or who can abide in the fiercenes of his wrath? his wrath is poured out like fier, & the rocks are broke by him, &c.*

*Rom. 5. 12. Iob 10. 17. Thou renewest thy plagues against me, and thou increasest thy wrat<sup>h</sup> against me: changes and armies of sorrowes are against me.*

*Iob. 31. 3. Is not destruction to the wicked, and strange punishments to the workers of iniquitie?*

*2. Thes. 1. 9. Which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.*

I

*Ephes.*



Ephes. 2. 3. *Among whom we also had our conuersation in times past in the lusts of our flesh, in fulfilling the will of the flesh and of the mind, and weare by nature the children of wrath, as well as others.*

That this principle may be explicated, I will reckon vp the seuerall sorts of punishments, which haue been inflicted for mans sinne.

17. sorts of  
punish-  
ments infi-  
cted on  
man for his  
sinne.

1. The losse of *Paradise*, from which we are all exiled, so as we liue as banished men, while wee are in this world, Genes. 3. 24. *Thus hee cast out man, and at the East side of the Garden of Eden hee set the Cherubines, and the blade of a sword shaken, to keep the way of the tree of life.*

2. The curse of the creatures: the creatures are subiect to vanitie, and subdued vnto bondage, vnder which they groane for  
mans

mans sinne, Rom. 8. 20. 21. Because the creature is subiect to vanity, not of it owne will, but by reason of him which hath subdued it vnder hope, &c. the earth was cursed for our sakes, Genes. 3. 17. 18. Cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life.

Thornes also and thistles shall it bring forth vnto thee, and thou shalt eate the hearbe of the field.

3. An impure and painefull birth, Genes. 3. 16. Vnto the woman he said, I will greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth children; and thy desiers shall be subiect to thy husband, and he shall rule over thee.

4. The displeasure of God, and his feareful anger conceined against vs, Iohn 3. 36. He that obeieth not the son shall not see life, but the wrath of God abideth on him.

*Nah.3.6. And I will cast filth upon thee, and make thee wilde, and will set thee as a gasing stock.*

5. A priuation of that admirable knowledge of God, and the nature of the creatures, vnto which we were created; so as we are all for horrible ignorance almost like the beasts, in comparison of what once we might haue had, *Prou.30.2. Surely I am more foolish then any man, and haue not the vnderstanding of a man in me:* and this light is wanting both to the mind, and the conscience.

6. Bondage to *Satan*, who hath naturally strong holds in euery mans heart, and such spirituall possession, that hauing men in his snare, he leadeth them at his pleasure, and worketh effectually both in them, and by them, *Eph. 2.2. Wherein in time past you walked according to the course of this world,*

*world, and after the Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience.*

2. Tim. 2. 26. *And that they may come to amendment out of the snare of the diuell, which are taken of him at his will.*

2. Cor. 10. 5. *Casting downe the imaginations, and euey high thing that is exalted against the knowledge of God &c.*

7. Spiritual death, which comprehendeth in it the losse of communion with God (the life of our liues), and all the ioyes of his fauour and presence, together with the obduratiō of our harts, which are become as a stone within vs; so as we are altogether insensible of the things that concerne euerlasting happines. Eph. 2. 1. *And you hath he quickned, that were dead in trespasses and sinnes.*

Ephes. 4. 18. *Having their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart.*

Ezech. 36. 26. *I will take away the stony heart out of your body, and I will giue you a heart of flesh.*

8. Miserable bodies. Our bodies are become miserable, both in respect of deformity, and in respect of imbecillitie; as also in respect of the many paines befallles them, both from labour, and from diseases of all sorts, Genes. 3. 13. *In the sweat of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne, &c.*

Deut. 28. 21. 22. *The Lord shall make the pestilence cleaue vnto thee, untill he hath consumed thee from the land, whether thou goest to possesse it.* The

*The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee, until thou perish, &c.*

9. Iudgements in our outward estates in temporall things by warres, famine, fier, earthquakes, in-undations, ignominy, pouerty, and such like of many sorts, Deut. 28. 16. 17. 18. &c. *Cursed shalt thou be in the towne, and cursed also in the field:*

*Cursed shall thy basket be, and thy dough:*

*Cursed shall be the fruit of thy bodie, and the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe:*

*Cursed shalt thou be when thou comest in, and cursed also when thou goest out, &c.*

10. The restraining of good things from vs, euen blessings of all sorts; and that somtimes when they are by the free mercy of God bestowed vpon others: *Isai. 59.2, But your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare. Iob 31.2, for what portion should I haue of God from aboue? and what inheritance of the Almighty from on high?*

*Act. 17.30. And the time of this ignorance God regarded not.*

*Ier. 5.25. Yet your iniquities haue turned away these things, and your sinnes haue hindred good things from you, &c.*

11. The cursing of blessings, when God blasts the good gifts he bestowed, or suffers prosperity to become a snare, or trap, or ruine vnto man, *Mal. 2.2. I will curse*

*curse your blessings,*

*Ierem. 12. 13. They haue sowne wheat, and reaped thornes, they haue put themselves to much paine, and had no profit: and they shall be ashamed of their reuenues, because of the fierce wrath of the Lord.*

*Psal. 69. 22. Let their table be a snare before them, and their prosperity their ruine.*

*Prou. 1. 26. I will also laugh at your destruction, and mocke when your feare commeth &c.*

12. Scourging of sinne with sinne, which is one of the most grieuous punishments; when God leaues a man so, as hee suffers him to fall into flagitious courses, and to commit sin with greedinesse; or deliuers man vp to a reprobate mind, Rom. 1. 26. 28. *For this cause God gaue them vp vnto vile affections; for euen their women did change the naturall use,*  
into



*Of the punishment of sinne.*

*into that, which is against nature;*

*For as they regarded not to know God, even so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.*

13. Hellish terrours, which wound the soule with insupportable tormēts, many times God softening the heart to feele inward smart, or suffering *Satan* to torment the soule with vnspēakable feares and horrors, Hebr. 10.27. *But a fearsull looking-for of indgement and violent fier, which shall deuoure the aduersaries.*

Esa. 33. 14. *The sinners in Sion are afraid, a feare is come vpon the hypocrites, who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?*

Esa. 65. 13. 14. *Therefore thus saith the Lord, behold my seruants shall eat, and ye shall be hungry; behold*

*hold my seruants shall drinke, and ye shall bee thirsty; behold my seruants shall reioyce, and ye shall be ashamed.*

*Behold my seruants shall sing for ioy of heart, and ye shall cry for sorrow of hart, and shall howle for vexation of mind.*

14. Feare of death, which in some measure is in all, though the former be not; euery man being in that respect like a prisoner that is condemned, and lookes euery day when hee shall goe to execution, Heb. 2. 15. *And that he might deliuer al. hem, which for feare of death were all their life time subiect to bondage.*

15. A terrible generall iudgement, when all mens sinnes shall bee ripped vp before the whole world, to their eternall shame; and an order giuen for ynauoidable execution of the sentence,  
Act.

*Act. 17. 31. Because he hath appointed a day, in the which he will iudge the world in righteousness, by that man, whom he hath appointed. &c.*

16. A miserable departure, and losse of life, the soule and body being rent asunder, and both losing for euer all the pleasures, or felicities of this life; *Rom. 5. 12. Wherefore as by one man sinne entred into the world, and death by sinne, and so death went ouer al men, for as much as all men haue sinned, &c.*

*Rom. 6. 23. For the wages of sin is death.*

17. Lastly, eternall paine : Now this eternall misery is lamentable, if wee consider, 1. either the degrees of it: 2. or the place: 3. or the continuance.

The degrees of damnation are;

1. First, they haue no communion

nion with God, nor participation in any of the blessings of God, 2. Theſſal. 1. 9. *Which ſhall bee puniſhed with everlaſting perdition from the preſence of the Lord, and from the glory of his power &c.*

2. Secondly, they are vnited to the diuell, with whom they haue an eternall fearfull fellowſhip, Matth. 25. 41. *Then ſhall bee ſay vnto them on the left hand; depart from me ye curſed into everlaſting fire, which is prepared for the diuell and all his angels.*

3. They endure an vnſpeakable confuſion, and moſt bitter ignominie, vpon the conſideration of the diſcouery of their many ſhamefull offences.

4. They are inwardly affected with incredible horror, and torment of conſcience, ariſing from the ſenſe of Gods anger for their finnes, Eſa. 30. 33. *For*  
*I ophet*

Tophet is prepared of old; it is euen prepared for the King; bee hath made it deepe and large; the burning thereof is fier and much wood, the breath of the Lord, like a riuer of brimstone doth kindle it.

Rom. 2. 8. 9. But vnto them that are contentious & disobey the truth, and obey vnrighteousnesse, shall bee indignation and wrath.

Tribulation and anguish shall be vpon the soule of euery man that doth euill: of the Iew first, and also of the Grecian.

5. The bodies of the damned shall suffer vnexpressable torments, which is set out in Scriptures by their lying in fier and brimstone, Esa. 30. 33. as immediately before.

Luk. 16. 23. And being in hell torments, he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome, &c.

Reuel.

Reuel. 21. 8. *But the fearfull and unbelceuing, and the abominable, and murderers, & whoremongers, and forcerers, and Idolaters, and all liars, shall haue their part in the lake which burneth with fier and brimstone, which is the second death.*

2

Matth. 25. 41. *Then shall he say vnto them on the left hand, Depart from me ye cursed into euerlasting fier, which is prepared for the diuell and his angels.*

This misery is encreased by the fearfulness of the place where it is to bee suffered, to which in diuers Scriptures, diuers names are giuen to intimate the horror of it, as *Hell, the pit, the great deep, or bottomlesse gulph, Prison, Darknesse, utter darknesse*, and many other terrible titles.

Matth. 22. 13. *Then said the King to his seruants, bind him hand and*

and foot; take him away, and cast him into utter darknesse, there shall be weeping and gnashing of teeth.

Reuel. 20. 1. *And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand, &c.*

3

And all this the more miserable, because it shall be both eternall, and without intermission; or ease, Reuel. 14. 11. *And the smoake of their torment shall ascend euermore, and they shall haue no rest day nor night, &c.*

Now followeth the *Vses*.

The vse may bee first for singular reproofe of the maruellous security of multitudes of people, that can liue quietly in so miserable a condition; were not man sunke deepe into rebellion, and besotted with vnspeakable senselesnesse, one would thinke it were impossible for him to  
eate,

eate, or sleepe, or euer to hold  
vp his head. If wee heard a story  
of the one halfe of these distres-  
ses that were befallen another  
man, and did lay our hearts to it  
to thinke tenderly of it, we could  
not but wonder, that that man  
could so forget his owne safety,  
as to neglect any meanes for his  
owne release? but this very ob-  
seruation shewes two things,  
*viz.* that men are guilty of vile  
*Atheisme*, and vnbeleefe, and of  
incredible *Apathy*, or insensible-  
nesse. Oh that men would but  
think of these particulars, & pon-  
der them seriously! but alas, a  
deceiued heart hath seduced  
them, that they cannot say, here  
is my perdition, if I repent not.  
And this reproofe is aggrauated  
against some men in this, that  
they are angry at any that  
shewes them their danger, as we



see by experience of men, that liue in grosse finnes: yet let the curses due to those finnes be applied to them, how do they rage? how are they like the very horse and mule, and much worse?

2

Secondly, heere is matter of instruction, and that first to wicked men, that (if it be possible) they would awake from this heauie sleepe in *sinne*, and learne to liue righteously. These *Iudgements* may warne all men euery where to repent: and seeing they are thus vndone by the first *Adam*, to seeke release from this dreadfull misery by the second *Adam*; There is no condemnation to them that are in *Christ Iesus*; and there can be no accessse to *Christ* without repentance from dead workes, and faith in him. Oh how were men sure to be

Eph. 5.14.

1. Cor. 15.

Act. 17.31.

Rom. 5.12.

Ec.

and 9.1.

Mat. 11.

29.

1. Ioh. 2.1.

Gal. 3.13.

2. Cor. 5.17.

be freed by *Christ*, if they were once wearie and heauie laden! There is a full propitiation for all *sinne* in him; hee hath borne all that curse of the law, onely if any man will be in *Christ* he must be a new *Creature*.

This may instruct the godly, and so,

1. The weak *Christian* should labour by all meanes to be established in the faith, that as *Christ* hath freed him from all these miseries (as *curse*s), so faith may free him from the feare of them; and to this end hee should earnestly and constantly pray, that *God would make him worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power*, 2. Th. 1. 11. 12.

2. All Christians should forcibly compell vpon themselues a carefull practice of 6. duties:

1. All ages should admire the exceeding riches of the tender kindnesse and mercy of God, and the great loue wherewith hee hath loued vs, that hath forgien vs so great a debt, and freed vs from so vspeakable confusion, Ephes. 2.4.7.

2. Wee should often looke vpon *Christ*, that hath borne all the malediction of the law for vs, and that both to moue vs to compassion, and mourning for our finnes, that so pierced him, Zach. 12.10. And also to settle our selues against the feare of any of these miseries, seeing *Christ* hath fully paid our debts, and suffered the vttermost in our roomes: and further, if wee did often set before vs that marvellous passion of our *Lord* and *Sauour*, it might rauish our hearts to a greater loue towards him, and

and desire to bee with him to giue him eternall thanks.

3. Haue we escaped so much danger, which sinne brought vs into? Then let vs for euer be warned, and goe our wayes, and *sin no more*. Let vs watch ouer our selues, that we be not bewitched by the deceitfulnes of sinne. For heere wee may learne, that God can make sinne extreamly bitter vnto vs, but especially let vs leaue sinne, euen because God hath dealt so graciously with vs.

4. It should teach vs with all compassion to pitie others with whom we conuerse, that yet liue in this misery, wee should stroue with all effectualnesse of perswasion to draw them out of such an estate, and vse our vttermost power to pull them out of this fier, prouoking them to holinesse, and good workes, and exhorting

and rebuking them with all instance, that they may not perish in so great condemnation, Heb. 10.25.

5. It should teach vs to endure all sorts of afflictions, y<sup>e</sup> God shal please to try vs withall, and that because they are no way comparable to the punishments we are escaped from: and besides, God is pleased to cause them to work our good: they try and encrease our faith in *Christs* merits: they make vs know our selues more thoroughly: they mollifie and soften our hearts: they tame our flesh: they scour our gifts from rust: they weane vs from the world, and excite the desire after, and care to prouide for the world to come.

6. It should teach vs with all gladnesse of heart to remember our miseries, as *waters that are past,*

*past*, and establish our selues in a daily solace, especially in the expectation of the full and finall deliuerance from all the remnants of distresse in the day of *Christ*, when God *shall bee made maruellous in them that beleue,*

2. Theſ. 1. 11. And the more we should liſt vp our heads, vpon whom the ends of the world are come, becauſe the day of that redemption draweth neere. Let vs euer ſay with *Dauid*, *Pſal. 16. 6.*

*The lines are ſalien vpon mee in pleaſant places: yea I haue a faire heritage: and The Lord hath drawn vs out of many waters:* let vs therefore loue the Lord dearly, and reioyce alwaies in the *Lord*, *Phil.*

*Pſa. 22. 24.*

4. 4.

K 4

CHAP.

## CHAP. XI.

*The estate of Grace.*

Ephes. 1. 4.

*As he hath chosen vs in him, before the foundation of the world.*

Hitherto of the second estate of man.

The third estate is *the estate of Grace*, which is three waies to bee considered :

1. First, in respect of the means of the foundation of it.
2. Secondly, in respect of the subiect of the possession of it, which is the Church.
3. Thirdly, in respect of the degrees of application, and manifestation, which are two :

viz.

viz.  $\left\{ \begin{array}{l} \text{Iustification,} \\ \text{Sanctification.} \end{array} \right.$

The meanes of foundation is twofold.

1. Election in God:

2. Redemption in Christ.

Concerning Election, there are these eident Principles:

First, that there was a choice and Election made by God, Eph. 1.4. *As he hath chosen vs in him, before the foundation of the world.*

Secondly, that this choice was before the foundation of the world, Ephes. 1.4. as immediately before, Rom. 9.11. *For ere the children were borne, and when they had done neither good nor euill, that the purpose of God might remaine according to the Election, not by workes, but by him that called, &c.*

That onely some men are chosen, not all men. If all were taken, how could there be Election?



on? &c, Matth. 20. 16. *Many are called, but few chosen* Mat. 22. 14.

4

That the cause of our Election is the onely free grace of God, not our workes, Ephes. 1. 5. *Who hath predestinated vs, to be adopted through Iesus Christ unto himselfe, according to the good pleasure of his will, &c.*

Rom. 9. 15. 18. *For he saith vnto Moses; I wil haue mercy on him, to whom I will shew mercy: and will haue compassion on him, on whom I will haue compassion.*

*Therefore he hath mercy on whom he will, and whom he will, he hardeneth.*

5

That Gods Election is vnchangeable, all the Elect shall bee saved, Rom. 8. 30. *Moreouer, whom he predestinated, them also he called; and whom he called, them also he iustified; and whom he iustified, them also he glorified, &c.*

Isaiah

Isaiah 46.10. My Counsell shall stand, and I will doe whatsoever I will.<sup>a</sup>

2.Tim.2.19. But the foundation of God remaineth sure, and hath this scale; The Lord knoweth who are his, &c.

Iohn 6.37. All that the Father giveth me, shall come to me; and him that cometh to mee, I cast not away.

Matth.25.34. Then shall the King say to them on the right hand, Come ye blessed of my Father; inherit ye the Kingdome prepared for you from the foundations of the world.

The consideration of this doctrine of mans Election should teach vs diuers things:

Euery one of vs should study this doctrine of our Election, and labour to make it sure, seeing here lieth the foundation of our grace:

grace: now one labor doth both, if we make our calling sure, wee make our *Election* sure, 2 Pet. 1. 10: and we may be sure our calling is right, if we adde vertue to our faith, if we can find the gifts of grace in our hearts: for this (I say) we must study the doctrine of the signes; of which before.

If we find assurance of our *Election*, we should with all thankfulness acknowledge Gods goodnesse to vs, and the riches of his free grace, as the *Apostle* teacheth vs, Ephes. 1. 3. and 2. Thes. 2. 13. But we ought to giue thanks alway to the Lord for you brethren, beloved of God, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth: and so rest in this happines, as our chiefe desire to God should bee still to vouchsafe vs this fauour to blesse

vs with the fauour of his chosen,  
Psalm. 106. 4. 5. *Remember me, O  
Lord, with the fauour of thy people,  
visit me with thy saluation,*

*That I may see the felicitie of thy  
chosen, and reioyce in the ioy of thy  
people, and glory with thine inheri-  
tance.*

And for euer stand and gaze at  
the maruelous riches of Gods  
grace, that suffered vs not to pe-  
rish in the condemnation of the  
world.

Our *Election* should work vp-  
on vs a wonderfull care of holi-  
nesse of life. Are we Elect? then  
how should wee confirme our  
selues in separation from the  
world? shall wee euer loue the  
world and the things thereof,  
that heare, that God hath chosen  
vs out of the world? Yea, why fa-  
shion wee our selues vnto this  
world? Rom. 12. 2. *And fashion not  
your*

grace: now one labor doth both, if we make our calling sure, wee make our *Election* sure, 2.Pet.1. 10:and we may be sure our calling is right, if we adde vertue to our faith, if we can find the gifts of grace in our hearts: for this(I say) we must study the doctrine of the signes; of which before.

3

If we find assurance of our *Election*, we should with all thankfulness acknowledge Gods goodnesse to vs, and the riches of his free grace, as the *Apostle* teacheth vs, Ephes. 1.3. and 2.Thes.2.13. *But we ought to giue thanks alway to the Lord for you brethren, beloued of God, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth: and so rest in this happines, as our chiefe desire to God should bee still to vouchsafe vs this fauour to blesse*

vs

vs with the fauour of his chosen,  
 Psalm. 106. 4. 5. *Remember me, O  
 Lord, with the fauour of thy people,  
 visit me with thy saluation,*

*That I may see the felicitie of thy  
 chosen, and reioyce in the ioy of thy  
 people, and glory with thine inheri-  
 tance.*

And for euer stand and gaze at  
 the maruelous riches of Gods  
 grace, that suffered vs not to pe-  
 rish in the condemnation of the  
 world.

Our *Election* should work vp-  
 on vs a wonderfull care of holi-  
 nesse of life. Are we Elect? then  
 how should wee confirme our  
 selues in separation from the  
 world? shall wee euer loue the  
 world and the things thereof,  
 that heare, that God hath chosen  
 vs out of the world? Yea, why fa-  
 shion wee our selues vnto this  
 world? Rom. 12. 2. *And fashion not  
 your*

your selues like vnto this world, but be yee changed by the renewing of your minde, that yee may prooue, what is the good will of God, and acceptable, and perfect.

Deut. 14. 2. For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe aboue all the people, that are vpon the earth.

God hath chosen vs, and called vs with a holy calling; and therefore we should as a people peculiar vnto him, be zealous of all good workes, and shew forth the vertues of him that called vs, and walke before him with all desire to please him, that hath thus *Elected* vs; we should cuer be ready to choose the Lord to bee our God, and to shew it by auouching him, and by walking in his waies, as these Scriptures plentifully shew.

Deut.

Deut. 7. 6. 7. For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee to be a pretious people vnto himselfe, aboue al the people that are vpon the earth.

The Lord doth not set his loue vpon you, nor chuse you, because yee were more in nūber then any people: for ye were the fewest of all people.

Deut. 26. 16. 17. This day the Lord thy God hath commanded thee to do these ordinances & lawes, keepe them therefore, and doe them with all thine heart, and with all thy soule.

Thou hast set vp the Lord this day to be thy God, and to walke in his waies, and to keepe his ordinances, and his commandements, and his lawes, and to hearken to his voice.

Eplief. 1. 4. As he hath chosen vs in him before the foundation of the world, that we should be holy, and without



*without blame before him in love.*

1.Pet.2.9.16. *But ye are a chosen generation, a roial Priesthood, an holy Nation, a peculiar people, that ye shou'd shew forth the vertues of him, that hath called you out of darknesse into his marvelous light.*

*As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.*

Wee should giue our names to God, as they that will subscribe and deuote themselues only to the God of Iacob, Isaiah 44. 1.5. *Yet now heare, O Iacob, my seruant, and Israel, whom I haue chosen.*

*One shall say, I am the Lord; another shall be called by the name of Iacob; and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.*

4. It should teach vs to imitate

tate God, and chuse the godly, as the persons wee would most obserue, admire, loue, defend, and liue withall, Ioh. 15. 17. *These things command I you, that yee loue one another.* Iohn 17. 26. *And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them, &c.* Yea we should not haue the glorious faith of *Christ*, in respect of persons to despise poore *Christians*, and onely respect great men: for God hath chosen the weake things of this world to confound the mighty, and the poore hee hath chosen to be made heires of the Kingdome, and rich in faith, Iames 2. 5. 1. Cor. 1. 27. Yea, we should be content, as the *Apostle* saith, to suffer all things for the *Elects* sake, seeing they are so deare to God, 2. Tim. 2. 10.

L

We

We may know our *Election* by two sorts of signes: First, the one respects God: Secondly, the other respects our selues. God declares his eternall choise by diuers markes of it, and man proues himself to be *Elect* of God by diuers tokens of it.

God shewes whom hee hath chosen from euerlasting three manner of waies:

I. By *Election* in time, when God separates a man from the world vnto himselfe and his seruice: It is a manifest signe of *Election*: it shewes an eternall choise, when God singles a man out from the multitude of carnal and carelesse men, and inspires him with an vnchangeable resolution to deuote himself to God: it is an euident declaration of Gods predestination to glorie; God separates a man from the world,

world, when he makes him awearie of wicked and vnprofitable society; and takes away from him the taste in earthly things, so as the loue of the world is not in him, and sanctifies him to his owne vse.

2. By the entertainement God giues them in his house, and especially by the efficacy of the word, and principally by the life of the promises: for God makes his word a word of power, and the holy Ghost falles vpon their hearts, and they at sometimes feelee a maruelous assurance in hearing, and so much comfort, that they can receiue the word, though it be with much affliction, and reioyce greatly in it; and the word transformes them also to a constant desire of practice, & imitation of the godlines of the Saints, 1. Thes. 1. 4. 5. 6. *Knowing,*

beloued brethren, that ye are Elect of God :

For our Gospell was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance :

And ye became followers of vs, and of the Lord, and receined the word in much affliction, with ioy of the holy Ghost.

Psalme. 65. 4. Blessed is he whom thou chusest, and causest to come to thee, he shall dwell in thy courts, and we shal be satisfied with the pleasures of thine house euen thy holy temple.

Rom. 9. 8. 11. That is, they which are the children of the flesh, are not the children of God : but the children of promise are counted for the seed.

3. By the sanctification of their afflictions, euen by the many experiences of Gods loue in afflictions, as when God comforts their

their hearts in the midst of distresse, when they come to him making their mone; and when he turnes the crosse to a blessing to them, making them more humble by it, exercising their gifts, purging out their sinne, &c. and at the length giuing gracious deliuerances, causing all to worke together for the best, so as they themselues being Iudges, they can say it was good for me, that I was afflicted, Rom. 8. 28.

*29. Also we know, that all things worke together for the best to them that loue God, euen to them that are called of his purpose, &c.*

Psalm. 119. in many places.

Now as God manifests his owne choie by these and such like signes; so the godly make sure their owne *election* by diuers markes of it, as generally by the sanctification of the *Spirit*, and

beliefe of the truth, 2.Thef.2.13. But we ought to giue thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to saluation through sanctification of the Spirit, and the faith of truth, so in particular.

1. By the vertues of Christ, which more or lesse in somemeasure shine in them, such as are humilitie, piety, knowledge, temperance, and contempt of the world, patience in aduersitie, and other excellent sauing graces in them, 2.Pet.1.5. 6.7.10. 1.Pet.2.9. By their fruits you may know them, Ioh.15.16.

2. Secondly, by the affections of godlinesse, that are in them aboue al others, Ephes.1.5. 1.Ioh.3.14. They approue themselves to be elect by loue; that is, by their great affections to God, to the word of God, and his ordina-

dinances, and by their brotherly kindnesse to the godly, and this loue is the more euident marke, when it lasts euen in affliction, when no distresses makes vs abate of our affection to God, or good things, or good men, Rom. 8.28.

3. By their Priesthood: Gods elect are a *kingdome of Priests*, they offer God daily sacrifice, they haue the spirit of prayer, & they daily mortifie (the beast) their sinnes vpon the Altar of *Christ* crucified. So then by their praying and their mortification, Gods elect may bee euidently knowne, 1. Pet. 2.9.10.

4. Fourthly, they are vsually knowne by the opposition of the world: If they were of the world, the world would spare, and loue his owne: but because they are chosen out of the world, there-



fore the world hates them, and pursues them with reproches, and indignations of all sorts, Ioh. 15. 18. 19. *If the world hate you, you know that it hated mee before you.*

*If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

5. Lastly, this doctrine of Election should fill the hearts of all the godly with vnspeakable reioycing: *Euertlasting ioy should be vpon their heads, and sorrow and mourning should fly away:* and the rather, if they consider the maruellous priuiledges of their Election, and the wonderfull happinesse, vnto which they are chosen of God. For if by the former signes thou know thy selfe to be one of Gods Elect.

I. First,

1. First, thou art sure of thy saluation, and the glory of heauen when thou diest, 2. Thessal. 2. 13. 14. *Whereunto hee called you by the Gospell to obtaine the glory of our Lord Iesus Christ.*

2. The loue of God to thee is vnchangeable, God will neuer cast off the people whom he hath chosen, Rom. 11. 2. *God hath not cast away his people whom hee knew before.*

3. Thou art sure of gracious entertainment in Gods house, and sweete communion with God whilest thou liuest, Psal. 65.

4. *Blessed is he whom thou chusest, and causest to come to thee: he shall dwell in thy courts, and we shall bee satisfied with the pleasures of thine house, euen of thine holy Temple.*

Esa. 65. 13. 14. *Therefore thus saith the Lord God, behold my seruants shall eate, and ye shall bee hungry:*

*gry: behold my seruants shall drink, and ye shall bee thirſty: behold my ſeruants ſhall reioyce, and ye ſhall be aſhamed.*

*Behold my ſeruants ſhall ſing for ioy of heart, and ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of mind.*

4. Thou ſhalt be ſure of protection againſt all aduerſaries, that dare, or can riſe vp againſt thee, *Eſa. 41. 10. 11. 12. 13. Feare thou not, for I am with thee: bee not afraid, for I am thy God, I will ſtrengthen thee, and helpe thee, and will ſuſtaine thee with the right hand of my iuſtice.*

*Behold, all they that prouoke thee ſhall bee aſhamed and confounded, they ſhall bee as nothing; and they that ſtrine with thee ſhall periſh.*

5. Fifthly, all thy afflictions ſhall be ſweetned vnto thee, and work together for the beſt, *Rom.*

8.28. *Also we know that all things worke together for the best, vnto them that loue God, euen to them that are called of his purpose.*

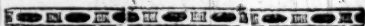
6. In all thy suites to God, thou art sure of audience, and compassionate respect, howsoeuer thou bee neglected in the world, Ioh. 15. 16. *Yee haue not chosen mee, but I haue chosen you, and ordained you, that yee goe and bring forth fruit, and that your fruit remaine, that whatsoeuer ye shal aske of the Father in my name, hee may giue it you.*

7. Christ will graciously communicate to thee the secrets of God, and the mysteries of the kingdome, vsing thee therein as a most deare and carefull friend, Ioh. 15. 16, as before.

8. Lastly all complaints brought vnto God against thee, are sure to be non-suted and cast out,

out, so as nothing can be laid to thy charge, nothing can condemne thee, in as much as *Christ* hath paid all thy debts, and sitteth at the right hand of God to make request for thee, Rom. 8.

33. *Who shall lay any thing to the charge of Gods chosen: It is God that iustificeth, &c.*



## CHAP. XII.

### Of Christ.

Act. 4. 12.

*Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saued.*



*H*itherto of Election. The second fundamentall meanes of grace is *Christ*, concerning whom the principles respect either

I. *His*

1. *His Person.*

2. *His office.*

The principles concerning his person, looke either

1. Vpon his *diuine nature.*

2. or vpon his *humane.*

The principle that concernes his diuine nature is this: *That Iesus Christ is very God*; and that he is God, may be proued,

1. First, by testimony of Scripture, Esa. 9.6. *For vnto vs a child is borne, and vnto vs a sonne is giuen, and he shall call his name wonderfull, Counsellor, the mighty God.*

Ioh. 1. 1. *In the beginning was the word, and the word was with God, and that word was God.*

Rom. 9.5. *Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God ouer all, blessed for euer. Amen.*

1. Tim. 3. 16. *And without controuersie great is the mystery of godlinesse,*

linesse, which is, God is manifested in the flesh, iustified in the spirit &c.

1. Ioh. 5. 20. But we know, that the Sonne of God is come, and hath giuen vs a mind to know him, which is true: and we are in him that is true, that is, in his son Iesus Christ, this same is very God, and eternall life.

2. By the diuine proprieties giue vnto him, as *Eternity*, Ioh. 1. 1. Ioh. 17. 5. *Omnipotency*, Ioh. 3. 31. Phil. 4. 13. *Sauour*, King of Kings, and the like.

3. By diuine workes done by him, as *Creation*, Coloss. 1. 16. *Forgiuenesse of sinnes*, Matth. 9. 6. *Working of miracles*, Ioh. 10. 25.

4. By the diuine honour due vnto him, as *Adoration*, Psalm. 72. 11. Heb. 1. 8. and beleeuing in him.

5. By the conquest the Gospel hath

hath made in the world, 1. Tim. 3. 16. and that not by any carnall power, Zach. 4. 6.

6. By the patient suffering of his Saints, Reuel. 12. 11. *But they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death, &c.*

But why was it needfull hee should be God?

For two causes chiefly.

1. The one was the greatnes of our euill, which no creature could take off vs: viz. 1. the grieuousnesse of our sinnes. 2. The immense & intolerable waight of Gods anger. 3. The *Empire* of death. 4. The tyranny of the diuell.

2. The other was the greatnes of our good, which none but God could restore; viz. 1.

An obedience to iustifie many.

2. The

*Question.*

*Answer.*



2. The image of God, 1. Cor. 1.30. Colof. 3.10.

If our Sauour be the sonne of God, yea God himselfe, that holds it no robbery to be equall with God.

Then it may first serue for humiliation, and so

1. To the world: In which this glorious light hath risen, and yet their darknesse comprehended it not, Ioh. 1.5.10.

To the very godly, because they are not so affected, as may become this maruellous glory of the Sonne of God; it should much abase vs, that we haue not thoughts and affections to take that notice wee should of this Sonne of righteousness, so gloriously in the Gospell shining amongt vs; we doe not receiue him, & conceiue of him as this doctrine teacheth vs; how often  
hath

hath he come amongst his owne,  
and his owne receiued him not?  
Ioh. 1. 11.

For *instruction*, and so it should  
worke in vs,

2

1. *Illumination*, to see the great-  
nesse of the mistery of godlines,  
that tels vs of God manifested in  
the flesh, 1. Tim. 3. 16. Our eyes  
should in this point receiue sight  
and clearing. This doctrine  
should shine in our hearts, as the  
*Sunne* in the firmament; wee  
should neuer rest informing our  
selues heerein, and praying for  
discerning, till after much neg-  
lect and vnbeleefe past, we could  
say with *Thomas, My Lord and my*  
*God*, Matth. 16. 16. Ioh. 20. 28.  
This is the rocke, vpon which  
the Church is built.

2. The estimation of his suf-  
ferings for vs; this blood of the  
new Testament, was the blood

M

of

of God, Aēt. 20. 28.

3. The celebratiō of his praises is God ouer all : then let him be blessed for euermore, Rom. 9. 5. *Of whom are the fathers, and of whom concerning the flesh Christ came, who is God ouer all, blessed for euer, Amen.*

4. The adoration of his person, when God brings forth his onely begotten Sonne, let all the *Angels* of heauen worship him, Heb. 1. 4.

5. Faith: this should make vs beleue in him, and relie vpon the sufficiency of the redemption in him; yea we should neuer rest, till we know him, and that we are in him: For this is eternall life, Ioh. 1. 7. *The same came for a witnesse to beare witnesse of the light; that all men through him might beleue, 1. Ioh. 5. 20. But we knew that the Sonne of God is come,*  
and

and hath giuen vs a mind to know him, which is true, and wee are in him that is true, that is, in the Sonne Iesus Christ, the same is very God, and eternall life.

The consideration of the diuinity of *Christ* should wonderfully comfort vs, & so it is vsed in diuers Scriptures. For if he be God, thē he is ful of grace to supply our wants, Ioh. 1. 14. 16. He is infinite in righteousness to iustifie vs, Ierem. 23. 6. The gouernment being on his sholders: he will euer bee knowne to bee wonderfull: as a *Connfessor* to direct vs, as a mighty God to defend vs; as an euerlasting father to loue vs, and pity vs, and spare vs, and beare with our infirmities; as a *Prince* of peace, to preserue vs in our reconciliation with God, and to fill vs with peace that passeth all vnderstan-

ding:and that we may not doubt of perseuerance, the *Prophet* assures vs, that of the encrease of his gouernment and peace, there shall be no end:for he will order vs, and establiſh vs henceforth, and for euer,

---

CHAP. XIII. C  
*Of Christs humanity.*

**H**itherto of the diuine nature of *Christ* : There are foure *principles* concerning the humane nature of *Christ* : the one concernes the matter, the other three concerne the manner.

I. The first, that the Sonne of God was incarnate, did assume the true nature of man, and was a very man amongst vs, Ioh. I. I. *In the beginning was the word, and the*

*the word was with God, and that word was God. 14. And the word was made flesh and dwelt among vs, and we saw the glory thereof as the glory of the only begotten Sonne of the Father, full of grace and truth.*

*Hebr.2.14. For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them. 16. For hee in no sort tooke the Angels, but hee tooke the seed of Abraham.*

2. That hee was not conceived as other men, but by the holy Ghost, Luk.1.35. *And the Angell answered and said vnto her, the holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee: therefore also that holy thing which shall bee borne of thee, shall be called the Son of God.*

*Mat.1.20. Feare not to take Mary for thy wife; for that which is conceived in her is of the holy Ghost.*

3. That hee was borne of a Virgin, Esa. 7. 14. *Therefore the Lord himselfe will giue you a signe: behold the Virgin shall conceive and beare a Sonne, and she shall call his name Emmanuel..*

Matth. 1. 18. *Now the birth of Iesus Christ was thus: when as his mother Mary was betrothed to Ioseph; before they came together she was found with child of the holy Ghost.*

Genes. 3. 15. *I will also put enmity betweene thee and the woman, and betweene thy seed and her seed, hee shall breake thine head, and thou shalt bruisse his heele.*

4. That his humane nature did subsist in the diuine nature, and so both made but one person, Colos. 2. 9. *For in him dwelleth all the fulnesse of the God-head bodily.*

Luk. 1. 35. *And the Angel answered*

swered and said unto her: The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall bee called the Sonne of God, &c.

The vses may bee raised severally from each of the principles, and so: First, the doctrine of the incarnation of *Christ* may serue,

1. For information, and that both of the loue of God, and of his wisdom, which both shine in this worke: His loue, in that he sent vs a Sauour to take our nature: and his wisdom, in that he sent vs his Sonne.

But what need was there that *Christ* should bee incarnate, and take mans nature rather then any other?

First, that satisfaction might be made to God in the same na-

*Question.*

*Answer.*



ture that had offended.

2. Because without effusion of blood, there could bee no remission, Heb. 9.22.

3. Because a *Mediator* should be meet to deale betweene both parties: therefore he is God for the businesse with his Father, and man for the businesse with men.

4. That so he might haue the right of the kinsman to redeeme vs, and so of adoption, Ier. 32.8. Ruth 3.13.

5. To assure our resurrection.

Heb. 2.14. *That he might destroy through death him, that had the power of death, which is the diuell, &c.*

*Question.*

But why was the second person in *Trinitie* incarnate?

*Answer.*

It was most conueniently, and comely it should be so?

I. By

1. By the Son was man made at the beginning, and therefore fitly by him was he redeemed.

2. He most fitly repaires the image of God in vs, who was himselfe the image of his father.

3. He that was the Sonne of God most conueniently makes vs the Sonnes of God.

Secondly, for instruction, and so it should teach vs :

1. First, to acknowledge both natures in *Christ*, and know, it is of necessitie to saluation to confesse his glory in both.

2. It should worke vpon vs the impressions of humility. This is a matchlesse example of humilitie, that he, that was equall to the father, should make himselfe so low, as to take vpon him the forme of a seruant, &c. as it is vr-  
ged, Phil. 2. 6. 7.

It were intolerable shame for

VS

vs to mind our owne things, or to stand vpon our glory, and greatnesse. Oh, how should this make vs easily deny our selues, if we could throughly thinke vpon it?

3. Thirdly, it should stirre vs vp wonderfully to a desire to come vnto *Christ*, and to be made one with him, and to be like him. Hee drew neere to vs, when hee tooke our nature; and shall not we draw neere to him in imitation of his nature, and shew forth his vertues? He descended from heauen to vs, and shall not we ascend to heauen to him?

4. This may serue for great humiliation to al such, as receiue not the Sonne of God; hath hee taken our nature, and dwelt amongst vs, and saw we his glory, as the glory of the onely begotten Sonne of God: and are wee yet

yet ignorant of him? doe we yet neglect to come vnto him?

5. Lastly, the incarnation of *Christ*, is the very fountaine of all our comfort. It is the sunneshine of religion, we should reioyce in it aboue all things. There should beno godly man, but his heart should leape within him vpon the thoughts of this glorious grace of God. The *Angels* of heauen sang in the aire, when they brought this tidings; and can wee sit desolate in heart, to whom a Sauour is borne, and for whom he was incarnate? Luk.

2.10.

Christs incarnation is the most cleare looking glasse to shew forth the wisdome, mercy, truth, and iustice of God. This was a worke farre aboue the creation of man; this doctrine is comfortable in the very respect of the honour

honour done to the nature of man, in that God hath ioyned man so neerely to himselfe, and it imports a wonderfull loue, that *Christ* doth now vchangeably beare to man, being himselfe of the same nature: but especially it should swallow vp all earthly discontentments to consider, that God hath giuen him to vs, and *Christ* is all this for our sakes, *Esay 9.6. For vnto vs a childe is borne, and vnto vs a sonne is giuen: &c.* How should *Christ* bee vnto vs onely in stead of all things? The very peace we haue by him should enflame vs, peace aboue vs with God and the *Angels*: peace within vs with our owne consciences; peace about vs with all creatures, *Luke 2.14.* and specially it should establish vs in the assurance of the accomplishment of all that yet remaines of our

our full redemption, we need not doubt of his intercession : our suites must all needes speed well, there sits one at the right hand of God, that is our owne flesh and bloud, and we need not feare the last iudgement. It cannot but be well with vs, if our owne brother be our *iudge* : we should not be affraid in the meane time in the euill day. He will succour vs, he hath had experience of the frailtie of our nature, and therefore hath a feeling of our infirmities, and will helpe vs in all time of our need, Heb. 2. 18. *For in that he suffered, and was tempted, he is able to succour them that are tempted.*

Heb. 4. 15. *For we haue not an high Priest, which cannot be touched with the feeling of our infirmities : but was in all things tempted in like sort, yet without sinne.*

Yea,

Yea, the very glory of *Christ* in heauen is by this meanes ours. *Christ* is my portion, my flesh, and my blood, where my portion raigneth, there belecue I, that I raigne; where my flesh is glorified, there I thinke my selfe in glory; where my blood ruleth, there thinke I my selfe exalted.

And all this is the more comfortable, if we consider, that God had not respect of persons in this, which may appeare by the manifestation of the incarnation. It was reueiled to the shepheard, and to the Wise men; the one poore, the other rich; the one learned, the other vnlearned; the one *Gentiles*, the other *Jewes*; the one neere, the other farre off. This light appeared to *Anna* a woman, as well as to *Simeon* that iust man. And besides note the wonderfull wisdom of God in the manner

manner of reuealing *Christ*: viz. to euery one according to his owne estate. For to *Simeon* and *Anna*, as more spirituall persons, the natiuitie was reuealed by the instinct of the Spirit. To the *Shepheards* as ruder men, by the voice and speech of *Angels*. To the *Priests* and *Scribes* that searched Scripture, by an Oracle of the Scripture. To *Hered* a stranger, by the testimony of the Wise men that were strangers. To the Wise men, that were students of *Astrology*, by the rising of a new starre.

CHAP.



## CHAP. XIV.

## Of the conception of Christ.

**T**Hus much of the v.  
ses of the incarnati-  
on of *Christ*: the v.  
ses of *his conception*  
follow.

The doctrine of his concepi-  
on by the holy Ghost may serue:  
First, for information, and that  
in diuers things :

1. First, concerning the won-  
der of his birth, heere is a new  
birth giuen to the world, neuer  
such a one before : he that is the  
onely Sonne in heauen, is by this  
meanes the onely man on earth  
to be admired. When God was  
to be made visible on earth, and  
to come to dwell amongst men,  
a heauenly temple is provided  
for

for him; the holy Ghost builds him a temple in the wombe of a *Virgin*.

2. Concerning the freedome of *Christ* from Originall *sinne*, we might aske, How could *Christ* be free from *sinne*, seeing he came of *Adam*, whose nature was infected in all his posteritie.

*Quest.*

Now this is answered in this principle: for *Christ* came of *Adam*, but not by *Adam*, but by the holy Ghost: The holy Ghost miraculously formed *Christs* body of the substance of the *Virgin*, stopping the course of originall *sinne*, and sanctifying it: *sinne* comes into the world by propagation only.

*Answ.*

3. Concerning the sufficiency of the sacrifice of *Christ*: It must needs bee an admirable sacrifice, that is thus fitted from the wombe.

N

4. Con-

4. Concerning the superstition of the *Papists* about the *Virgin Marie*: for they attribute the purity of *Christs* nature to the holinesse of the *Virgin*, that shee was without sinne; whereas it is euident, it is to be attributed to the holy Ghost.

5. Concerning the possibilitie for *Christ* to be borne of a virgin: It is as easie for God to frame vnto *Christ* a body in the wombe of a *Virgin*, as to make mansbody at the first of the myer of the earth.

2 Secondly, for *Instruction*, and so this *conception* by the holy Ghost should teach vs:

1. First, to be wise to sobriety in this mysterie of the incarnation of *Christ*: a purer sense and a cleaner hearing is called-for here: the ouershadowing of the virgin shewes, that we must bring faith

faith to beleue the mysterie without further inquiring.

2. To desire feruently the sanctifying of our natures, that wee as his members might bee conformed vnto him as our head, and so we are, if *Christ* be conceiued in our hearts by the holy Ghost, as hee was conceiued in the womb of the *Virgin*, Gal. 4. 7

For consolation, and so his conception is comfortable, especially in two things :

1. First, the holinesse of his conception will iustifie vs from the vnholinesse of our conception, and quit vs from the guilt and filth of originall sinne.

2. Secondly, it may comfort vs in the expectation of our perfect holinesse. Hee that was so carefull to haue his naturall body fitted so exquisitely, will not neglect his mysticall body the

N 2 Church,

*Church*, but will loue it, and wash it, till it bee without spot and wrinkle, and the rather because it is bone of his bone, and flesh of his flesh, Ephes. 5. 25. 26.

And thus of the vse of the conception.



CHAP. XV.

*Of Christ as borne of a virgin.*

**T**Hirdly, in that our Sauour was borne of a Virgin it may serue

For *Information*, and so

1. Concerning the maruelous wisdome of God in the manner of our saluation: By a woman came *sinne* and death into the world: and loe here the seed of the woman breakes the Serpents

pents head. The *diuell* got to be the god of the world by beguiling a woman. Now see how the *Lora* hath deuised to destroy his dominion by one made of a woman: they were both *Virgins*, affianced to husbands, but not yet knowne of man.

But might some one say, This is beyond beliefe, that a *Virgin* should bring forth, and yet remaine a virgin, hauing neuer knowne man, this seemeth to be incredible. *Obiect.*

If it had been a thing, which had no resemblance in nature: yet it had been nothing to beleeue the power of the God of nature: but yet there is instance of things borne in nature without generation. The Bees haue young, and yet know not marriage. The *Easterne* bird the *Phoenix* is borne, and new borne successiue-ly. *Solution.*

cessfully, and yet without parents; and shal we hold it beyond beliefe for God to doe this great work vpon him, y was to restore the world. *Christ* is like y flower, which hath the heauen for father, and the earth for mother.

*Obiect.*

But how can it become the greatnesse of the Sonne of God, to abase himselfe to lie in the wombe of the *Virgin*?

*Solution.*

The *Sunne* in the firmament receiues not infection from any place, nor can any thing cast into the fier steine it; much lesse can the Sonne of God be polluted by being borne of a *Virgin*.

2. Secondly, this may furnish vs with an argument against Transubstantiation. The Scripture teacheth vs to beleeue, that *Christ* was made of a woman, Gal. 4. 4. but not a word is there, that hee should bee made of a  
piece

piece of bread.

Secondly, hath God created this new thing in the world, that a woman should compasse a man? why then doe we go about? why loose we our labour? Why settle we not our hearts directly vpon this *Iesus*, who is assigned vs thus wonderfully of God to bee our way, our light, and our life? This very doctrine was vsed long since to rebuke mens extreme distractions, and losse of time, and labour in the way to the Kingdome of heauen, *Ier. 31. 21.*

Yea, this doctrine ought to be vnto vs Gods signe, that he will deliuer vs certainly, and fulfil al his promises; and it extremely threatens the vnbeliefe of man, as the *Prophet Isaiah* vrgeth it in the daies of *Abaz*, *Isaiah 7. 14.*

Thirdly, this should kindle in vs a vehemēt desire to haue God

2

3



reueale his sonne in vs, and to haue *Christ* borne in our hearts: we thinke the Virgin blessed aboue women, that *Christ* was conceiued in her wombe; why certainly it is a great wonder, and wee were blessed amongst men and women, if the Lord *Iesus* bee conceiued in our hearts, and we keepe our selues chaste *virgins* to him.

There hath been foure waies of making man :

1. The one was to make man without either man or woman; so was *Adam* made.

2. The second was to make man without a woman, so was *Eue* made.

3. The third was to make man by both man and woman, and so we their posteritie are made.

4. The fourth way, was to make man without man by the woman

woman only, and so was *Christ-man* made.

Now if wee admire the first, second, and fourth of these; why should wee not also admire the creating of a man, without wombe, euen in the heart of a man: Is it not a great wonder, that the Sonne of God should be formed in our breast; and yet such is the worke of God in the new birth of a *Christian*: *Christ* is formed in them, Galath. 4.9. *My little children, of whom I trauell in birth againe, untill Christ be formed in you.*

CHAP.

## CHAP. XVI.

## Of the personall vnion.



And thus of the birth  
of *Christ* of a *Virgin*.  
The personall vnion  
may serue both for  
information, and for consolati-  
on.

I For information, concerning  
the marvellous glory of *Christ*,  
especially of the exaltation of  
the humane nature. Heere is an  
vnion singularly wonderfull, and  
wonderfully singular. Nay, what  
say I, a *union*? Why? there bee  
so many vnions in *Christ*, that  
worthily all may bee said to bee  
gathered together in one in  
him. There is a naturall, perso-  
nall, mysticall, and sacramentall  
*union* in *Christ*.

The

The naturall *union* is with the Father and the holy Ghost, in one nature or essence.

The personall *union* is this of the diuine nature with the humane in one person.

The mystical *union* is of *Christ* with the Church, in one body.

The sacramentall *union* is of the body and blood of *Christ* with bread and wine in one ordinance. This *union* is not a union of inhabitation, as God dwels in the Saints : nor of consent only, as the faithfull are one in the Father and the Sonne : Nor of *commixtion*, as water and wine are one : nor of combination, as two boords fastened together are one : nor of composition, when of two things is made some third thing in one. But it is (I say) a personall *union*, the humane nature of *Christ* being assumed

med into *union* with the person of the Sonne of God.

From whence ariseth :

1

A speciall manner of subsisting in the humane nature of *Christ*, differing from other men. For soule and body make a person in other men, but not so in *Christ*. For his soule and body are borne vp and subsist in his diuine nature. As the *lute* or *Mis-seltoe* growes without a root of it owne vpon the body of another tree; so is it with the humane nature of *Christ*: As soule and body in vs make one man: so God and man make one *Christ* in him.

2

A communication of proprieties; so as that which is proper to one nature, is attributed to the whole person: so the Sonne of God was crucified, & bought the Church with his blood,

1. Cor.

1. Cor. 2. 8. Act. 20. 28.

The collation of gifts vpon the humane nature after an vn-speakable manner : In respect of which the humane nature of *Christ* doth excell all creatures for wisedome, goodnesse, holinesse, power, maiesty, and glory, in as much as the God-head dwelles in him bodily, Col. 2. 9. *For in him dwelleth all the fulnesse of the God-head bodily* ; and so the second *Adam* doth farre excell the first.

It was needfull *Christ* should be God and man in one nature.

1. That so he might reconcile or make God and man one againe.

2. That so hee might bee a meet *Mediator*, as being a kin to both parties.

3. That he might pacifie God by his death, which he could neither

ther feele as God, nor ouercome as man.

4. That the works of redemption done in the flesh, might bee sufficient price for sin, by which the infinite God was wronged.

Here is also *consolation* in this doctrine: for hence ariseth manifest reason of hope of pardon, and peace with God; and besides, out of his fulnesse wee may now all receiue grace, and a supply for all our wants. Heere wee haue all the treasures of wisdom and grace in *Christ-man*; and hee is now able to be a fountaine of more good to vs, then euer the first *Adam* was of euill.

CHAP. XVII.

*Of Christ as Mediator.*

**H**itherto of the principles concerning the person of *Christ*: his office followes.

The principles concerning his office, consider it either in the whole, or in the parts of it.

The whole office of *Christ* is to be a mediator, and so the principles that concerne the *mediatorship* are five :

First, that there is but one mediatour betweene God and man, euen *Iesus Christ*, 1. Tim. 2. 5. For there is one God, and one mediator betweene God and man, which is the man *Christ Iesus*.

Act. 4. 12. Neither is there salvation



nation in any other : for amongst men there is giuen none other name vnder heauen whereby we must be saued.

Luk. 2. 11. That is, that vnto you is borne this day in the City of Dauid a Sauiour, which is Christ the Lord. Because there is none more mercifull, Heb. 2. 17. Nor more able, Heb. 7. 25.

2

That the cause of our saluation in his mediation is not merit in man, but grace in God and Christ, 2. Tim. 1. 9. Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to us through Christ Iesus before the world was.

Tit. 3. 4. 5. But when the bountifullnesse and loue of God our Sauiour toward man appeared.

Not by the workes of righteousness,

nesse, which we had done, but according to his mercy he saved us by the washing of the new birth, and the renewing of the holy Ghost.

Ephes. 2. 8. For by grace are ye saved through faith, and that not of your selves; it is the gift of God.

That this mediation was from the beginning of the world, and shall be to the end, Hebr. 13. 8. *Iesus Christ yesterday, and to day, the same also is for ever.*

1. Pet. 1. 20. Which was ordained before the foundation of the world, but was declared in the last times for your sakes.

Reuel. 13. 8. Therefore all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

For in the knowledge, destination, and acceptation of God,  
 O the

the two natures were accounted as vnited, and with him the things done and to be done, present and to come, are all one.

For explication of this principle, if we aske when the mediator was giuen, it must be answered three waies :

1. If we respect Gods decree, he was giuen before all eternity, Ephes. 1. 4. *As he hath chosen vs in him before the foundation of the world.*

2. If wee respect the vertue and efficacie of his mediation, he was giuen when need was from the beginning of the world, Reuel. 13. 8. *Which was slaine from the beginning of the world.*

3. If we respect his manifestation in the flesh, he was giuen in the fulnesse of time : 1600. yeeres agoe, Galath. 4. 4. *But when the fulnesse of time was come, God sent forth*

forth his Sonne made of a woman,  
and made vnder the law.

1. Tim. 2. 6. Who gaue himselfe a  
ransome for all men, to be a testimo-  
ny in due time.

4. That without the media-  
tion of Christ no flesh can bee sa-  
ued, Act. 4. 12. Neither is there  
saluation in any other: for among  
men there is giuen none other name  
vnder heauen, whereby we must bee  
saued.

Psalm. 143. 2. And enter not  
into iudgement with thy seruants,  
for in thy sight shall none that liueth  
be iustified.

Iam. 3. 2. For in many things we  
sinne all.

5. That by the mediator a new  
agreement or contract was  
made with God, Ierem. 31. 33.  
But this shall be the conenant that I  
will make with the house of Israel:  
after those dayes saith the Lord, I

will put my law in the inward parts, and write it in their hearts, and will be their God, and they shall be my people.

Heb. 8. 13. In that he saith a new Testament, he hath abrogated the old; now that which is disannulled, and waxed old, is ready to vanish away.

Rom. 3. 23. 24. For there is no difference, for all have sinned, and are deprived of the glory of God, and are iustified freely by his grace through the redemption that is in Christ Iesus.

Galath. 3. 21. 22. Is the Law then against the promise of God? God forbid: for if there had been a law given, which could have given life, surely righteousness should have been by the law.

But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be gi-

*men to them that beleue.*

For the explication of this principle we must vnderstand :

1. First, that the Scriptures make mention of three couenants, that God hath made.

The one generall, and terrene with all creatures about their preservation from the vniuersall deluge : of this, Genes. 9. &c. but of this couenant wee haue nothing to doe here.

The second was the couenant, called the couenant of workes, this was made with all mankinde in *Paradise*, and stands still in force, since the fall, as men are in the *estate* of nature, the condition whereof on mans part is in the morall law.

The third was the agreement made with man by meanes of the *mediator*, this was called from

will put my law in the inward parts, and write it in their hearts, and will be their God, and they shall be my people.

Heb. 8. 13. In that he saith a new Testament, he hath abrogated the old; now that which is disanulled, and waxed old, is ready to vanish away.

Rom. 3. 23. 24. For there is no difference, for all haue sinned, and are deprived of the glory of God, and are iustified freely by his grace through the redemption that is in Christ Iesus.

Galath. 3. 21. 22. Is the Law then against the promise of God? God forbid: for if there had been a law giuen, which could haue giuen life, surely righteousness should haue been by the law.

- But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be gi-

*men to them that beleue.*

For the explication of this principle we must vnderstand :

I. First, that the Scriptures make mention of three covenants, that God hath made.

The one generall, and terrene with all creatures about their preservation from the vniuersall deluge : of this, Genes. 9. &c. but of this couenant wee haue nothing to doe here.

The second was the couenant, called the couenant of workes, this was made with all mankinde in *Paradise*, and stands still in force, since the fall, as men are in the *estate* of nature, the condition whereof on mans part is in the morall law.

The third was the agreement made with man by meanes of the *mediator*, this was called from



the fall to the dayes of *Abraham*, the promise, as being contriued in those words of promise, Gen. 3.15. *I will also put enmity betweene thee and the woman, and betweene thy seed and her seed: He shall break thine head, and thou shalt bruiſe his heele, &c.*

From *Abraham* to *Moses*, it was called the couenant, Genes. 17.&c. From *Moses* to *Christ*, and ſo ſtill the Teſtament; and as it ſtands in difference from the couenant of workes, it may bee called for all this time, the couenant of grace.

2 Secondly, that in this agreement with God by the *mediator*, the *mediator* did vndertake for two things:

1. To pay all our debts, and ſatisfie Gods *juſtice*, by a price of infinite value, Eſa. 53.5.6. *But hee was wounded for our tranſgreſſions, he*

he was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

All we like sheep have gone astray, we have turned euery one to his owne way, and the Lord hath laid upon him the iniquity of vs all.

Iob 33. 24. Then will he haue mercy upon him, and will say deliuer him, that he goe not downe into the pit: For I haue receiued a reconciliation.

1.Tim.2.6. Who gaue himselfe a ranfome for all men to be a testimony in due time.

2. To purchase and merit for vs Gods fauour and kingdome by a most absolute and perfect obedience, Eph.1.6. To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued.

Thirdly wee must vnderstand

wherein these new couenants agree, and wherein they disagree.

These couenants agree in these two things: First, that they both were tendered to vs by God. Secondly, that they both require a full and perfect righteousness, as the condition of eternall life.

They differ:

1. In the manner of knowing of them. For the law or couenant of works is knowne in some measure by nature, Rom. 2. 15. *Which shew the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing:* But the Gospell or couenant of grace is not knowne at all by nature: It is a mystery, Colos. 1. 26. *Which is the mystery hid, since the world began, and from all ages, but now is made manifest to his Saints.*

1. Cor.

1. Cor. 2. 7. *But wee speake the wisdom of God in a mystery, euen the hid wisdom which God had determined before the world, vnto our glory. .*

2. Tim. 1. 10. *But is now made manifest by the appearing of our Saviour Iesus Christ.*

2. In the ministers of both: Moses was the minister of the law, but Christ of the Gospell, Ioh. 1. 17. *For the law was giuen by Moses, but grace and truth came by Iesus Christ.*

3. In the means of attaining to the end common to both: the law is a law of workes, and requires doing, or else will not giue wages: but the Gospell is a law of faith, requiring beleeuing in him, that iustifieth the wicked, Rom. 3. 21. *But now is the righteousness of God made manifest without the law, hauing witnesse of the*

the Law, and of the Propheies.

Rom. 4. 5. But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousness.

Rom. 10. 5. For Moses thus describeth the righteousness which is of the law: that the man which doth these things shall line thereby, &c.

Againe, the law requires perfect righteousness in our owne persons, but the Gospell offers the righteousness of another to be receiued by faith, Rom. 8. 3. 4. For that that was impossible to the law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh; that the righteousness of the law might be fulfilled in vs, &c.

Rom. 5. 19. For as by one mans disobed-

*disobedience many were made sinners; so by the obedience of one shall many also be made righteous: Rom. 10.4. For Christ is the end of the Law for righteousness, unto every one that beleeveth.*

The Law requires our debts euery farthing, the Gospell publisheth the acquittance of the principall, by reason of the satisfaction of the suretie. The Law giues heauen, as wages for work done; the Gospell giues heauen *gratis*.

4. In effects or efficacy; the Law requiers good workes, but giues no power to do them, Deuter. 29.4. *Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day: but the Gospell giues the Spirit of God, which worketh what he requireth, Ier. 31.33. But this shall be the covenant that I will make*

make with the house of Israel : After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall be my people.

Ezech. 36. 27. And I will put my Spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements, and do them.

2. Cor. 3. 9. For if the ministrie of condemnation was glorious, much more doth the ministracion of righteousness exceede in glory.

The Law shewes the disease, and the Gospell cures it, Rom. 7. 6. But now we are deliuered from the Law being dead vnto it, wherein we were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

24. O wretched man that I am, who shall deliuer me from the body of this death? &c.

The

The knowledge of sinne is by the Law, but that which heales vs, is the tidings of remission in Iesus Christ.

5. In the persons, to whom they belong: the Law is for the vnrighteous, 1. Tim. 1. 9. *Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to the sinners, to the vnholly, and to the prophane, &c.*

But the Gospell belongs to the poore and penitent, Luke 4. 18. *The Spirit of the Lord is vpon mee, because hee hath anointed mee, that I should preach the Gospell to the poore; he hath sent me, that I should heale the broken heart, that I should preach deliuerance to the captiues, and recovering of sight to the blind, that I should set at liberty them, that are bruised, &c.*

The vses may be.

First,



I

First, for consolation vnto all the godly, and this comfort in their *Mediatour*, and the new couenant in him may be the more distinctly formed in vs, if we consider:

1. The priuiledges and benefits wee reape by this new couenant.

2. The properties of the couenant.

3. The persons, to whom it may belong.

I

For the first, by meanes of the *Mediatour* in this new couenant, we receiue many admirable prerogatiues and blessings, as

1. The abrogation of the old couenant, Heb. 8. 13. *In that bee saith a new Testament, he hath abrogated the old: now that which is disannulled, and waxed old, is ready to vanish away.* So as now we are not vnder the Law, but vnder Grace,

Grace, Rom. 6. 14. *For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace, &c.*

2. Communion of Saints from all parts of the world: men of all Nations comming in vpon this new agreement, Isaiah 49. 6. 11. *And he said, it is a small thing, that thou shouldest be my seruant, so raise vp the Tribes of Iacob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou maist bee my saluation vnto the ends of the world.*

Matth. 8. 11. *But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, Isaac and Iacob in the Kingdome of heauen, &c.*

3. Reconciliation with God, and the pardon of all sins, 2. Cor. 5. 19. *For God was in Christ, and reconci-*

reconciled the world to himselfe, not imputing their sinnes unto them.

Ier. 31. 33-34. But this shall bee the couenant, that I will make with the house of Israel, after those daies, saith the Lord, I will be their God, and they shall be my people. And I will forgine their iniquitie, and will remember their sins no more. Heb. 9. 15. And for this cause is he the Mediator of the new Testament, that through death, which was for the redemption of the transgressions, that were in the former Testament, &c.

The mediatour paying all our debts.

4. A righteousness answerable to that of the Law wrought for vs, and imputed to vs, Rom. 8. 4. I hat the righteousness of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5. The inhabitation of the Spirit

Spirit of God taking possession of vs vnto Gods vse for euer, Isai.

59.21. *And I will make this my couenant with them, saith the Lord; my Spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, saith the Lord, euen from henceforth for euer.*

6. The Law of God put into our hearts from the least to the greatest, Ier. 31.33. *But this shall be the couenant that I wil make with the house of Israel: After those daies, saith the Lord, I will put my Law in their inward parts, & write it in their hearts, &c.*

7. A couenant with all creatures, who must be at peace with vs, and seruiceable to vs, Hosea 2.18.21.22. *And in that day will I make a couenant for them with the wilde beasts, and with the foules of*

the heauen, and with that, that cree-  
peth vpon the earth : and I will  
breake the bow, and the sword, and  
the battell out of the earth, and I will  
make them to sleepe safely. And in  
that day I will heare, saith the Lord,  
I will euen heare the heauens, and  
they shall heare the earth.

And the earth shall heare the  
corne, and the wine, and the oyle, and  
they shall heare Israel.

8. Gods sanctuary in the midst  
of vs, and his presence with vs for  
euer, Ezech. 37. 26. 27. 28. Moreo-  
uer, I will make a covenant with  
them of peace : it shall be an ewerla-  
sting covenant with them, and will  
set my sanctuarie amongst them for  
euermore.

My tabernacle also shall bee with  
them, yea I will be their God, and  
they shall be my people.

9. The promise of an eternall  
inheritance, Heb. 9. 15. And for  
this

this cause is he the Mediasour of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternall inheritance, &c.

The second part of the consolation may be raised from the consideration of the properties of the couenant, which are

That it is free, and God stands not vpon desert in vs, Isai. 55.1.2.4. Ho, every one that thirsteth, come yee to the waters; and yee that have no siluer, come buy, and eate: come, I say, buy wine, and milk without siluer, and without mony.

Wherefore doe you lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnesse.

*Behold, I gaue him for a witnesse to the people, for a Prince and a Master vnto the people, &c.*

2

That it is vnchangeable and eternall, *Isaiah 54.10. For the mountaines shall remoue, and the hilles shall fall downe; but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.*

And we may the rather be assured of this, if we consider:

1. The nature of God: Mercy pleaseth him, and he is so desirous of reconciliation, that hee beseecheth men to be reconciled, *2. Cor. 5.19.20. Hosea 2.19.*

2. The propitiation in *Christ* God hath proclaimed it from heauen, that in him hee is well pleased, and fully pacified, *Mat. 3.17. &c.* And *Christ* is giuen for a couenant of the people, *Isai. 49.8.*

3. That

3. That there is an act for it in the counsell of God from euerlasting, 1. Cor. 2. 7.

4. That God hath sworne to keepe this couenant, Heb. 6. 18. and 7. 19. 20. 21. 22. Isai. 42. 6. 7.

5. That it is confirmed by the death of the testator, Heb. 9. 16. Matth. 26. 27.

6. Because he euer liueth to make request for vs at the right hand of God, and is able perfectly to saue those that come vnto him, Heb. 7. 25. & 13. 8.

7. Because the Law cannot disanull it, Gal. 3. 17.

8. That we haue sacraments to confirme it, and seale to it : and if wee can bee perswaded, that the Flood shall come no more, when we see the Rainbow ; how much more should the glorious sacraments of the new Couenant, settle vs in the assurance of the vn-



changeablenesse of Gods good will towards vs?

9. That the couenant is kept, not only in the word, which cannot be blotted, but also wee haue the keeping of it in our owne hearts, Rom. 10. 4. 5.

10. That God is now long since knowne to the Church by the name of Iehouah, which notes both his constancy and alsufficiencie, Exod. 6. 3.

3

This is comfortable if we consider the persons, that may be capable of the priuiledges of this new Couenant. God stands not vpon desert, Esay 55. 1. the stranger and the Eunuches may be as well accepted here, as the sonnes and daughters, if their hearts bee sincere with God, Esay 56. 4. 6. the abiect Gentiles are not excluded, Esay 49. 7.

What should I say, the whole world

world is inuited, and worlds of people may bee reconciled to God, 2. Cor. 5. 19.

And as this is comfortable at all times, so there is comfort to be gathered out of it in speciall distresses, as

1. In the case of sinne.
2. In the case of affliction.
3. In the case of death.

For the first, in the case of sin after calling, it is a memorable place, 1. Iohn 2. 1. *My babes these things write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous.*

For the second: in the case of affliction, there are many Scriptures that haue recourse to this doctrine for cōfort. If the godly bee griued and oppressed, and come vnto God, and humble theselues, the Lord wil remember

this couenant, and heare them :  
as Exod. 2. 2. 4. 5. and Exod. 6.  
4. 5. 6. Leuit. 26. 41. 42. &c.

The godly know in all afflictions, whom they haue trusted, and ought to beleue, that hee will keepe y, which by couenant is committed to him, 2. Tim. 1. 12. Christ hath commission from God by vertue of this couenant to say to the prisoners, go forth, and to them that are in darknes, shew your selues, Esa. 49. 9. 10. For a small moment God may forsake, but with great mercy will hee gather vs : In a little wrath he may hide his face, but in euerlasting kindnesse will hee haue mercy on vs : For this is as the waters of *Noah*, &c. The mountaines may depart ; but his kindnesse, and the couenant of his peace shall not depart, nor be remoued, saith the Lord, that hath

hath mercy on vs, Esa. 54. from the 7. to 11.

For the third, in the case of death, it is a knowne instance of *Iob*, how he comforted himselfe in his Redeemer, in the midst of all his wonderfull distresses, that seemed to threaten his death(as it were)euery moment, *Iob 19.25. For I know that my redeemer liueth, and he shall stand the last on the earth.*

3

Thus of the vses for consolation: The instructions follow, and may be cast into two sorts.

For this doctrine of the new couenant in the *mediator* may teach vs; 1. both what to auoid; 2. and what to doe.

The consideration of these principles should teach vs to shun two things:

1. The conceit of merit of our owne workes, and all boasting  
of

of any worthinesse in our selues. For this were to make the promise of none effect, and the grace of this new couenant void: it were to stand to the old couenant, Rom. 4. 14. *For if they which are of the law be heires, faith is made void, and the promise is made of none effect.*

Rom. 3. 27. *Where is then thy reioycing? it is excluded: by what law? of workes: nay, but by the law of faith.*

Rom. 10. 4. *For Christ is the end of the law for righteousness vnto euerie one that beleueth. &c.*

2. The forgetfulnesse of God; whatsoeuer befall vs, we should not forget God, nor deale wickedly in his couenant, Psal. 44. 17. *All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy couenant.*

The duties we should do, may be

be referred to two sorts : for either, 1. they are such as fit vs for this new couenant ; 2. or such as we should doe to walke worthy of it.

If we would haue any comfort by the *mediator*, and this new agreement with God.

1. We must turne from our transgressions, else wee haue no redeemer, Esa. 59. 20. *And the Redeemer shall come vnto Sion, and vnto them that turne from iniquities in Iacob, saith the Lord.*

We must bee new creatures, al things in vs must now be new, our old things must bee passed, and giuen ouer, 2. Cor. 5. 17. 18. 19. &c.

Going and weeping we should goe, and aske for the way, Ierem. 50. 4.

Secondly, wee must come to *Christ* being wearie, and laden, and

I

2

and receiue him, and lay hold vpon him by faith. This new agreement is chiefly published for the obedience of faith, Rom. 16.26. Rom. 3.25.

That wee may walke worthy of this couenant, we must looke to diuers things.

1 First, we should inflame our hearts to the loue of the *Lord Iesus*, & be ready to acknowledge his wonderfull loue to vs, that dedicated this Testament with his blood, Heb. 9.16. Esa. 59. 16. &c.

2 God should bee our portion for euer, Psalm. 73. 26. *My flesh faileth, and my heart also : but God is the strength of my heart, and my portion for euer.* What now should bee our hope ? our hope should euen be in God, Psal. 39. 7. *And now Lord what waite I for, my hope is euen in thee?*

We

We should for all other things of this life confesse our selues to bee strangers, and pilgrims, and imbrace onely these new promises of a better happinesse, Heb. 11. 13.

We should neuer be ashamed of the testimony of the *Lord*, nor of this doctrine of the *mediator*, for all the *Papists* in the world; but partake willingly of all the afflictions may befall vs for this glad tidings in the Gospell, 2. Tim. 1. 8. to the 13. But rather glory in our singular riches, which is *Christ* in vs, Colos. 1. 27.

We should striue to liue like such as are now againe confederates of God, and as may become the singular prerogatiues of our new estate. This is briefly comprehended in those few words, Walke before God and be vpright, Genes. 17. 1. Esa. 59.



17.18.19.

5

Wee should bee in a speciall manner carefull, that the salt of the couenant of God bee not lacking, Leuit. 2. 13. This is the salt of discretion, and of mortification: Gods confederats should bee a wise and humble people, Mark. 9.50.

6

If euer wee fall into distresse, we must runne to God, and vrge him with his couenant, and deprecate his displeasure, Ier. 14. 21. *Doe not abhorre vs for thy names sake, cast not downe the throne of thy glory. Remember and breake not thy couenant with vs.*

7

Wee should for euer cleaue vnto God with full purpose of heart in a perpetuall couenant neuer to be forgotten, Ier. 50.5.

8

We should learne of God how to carry our selues in all agreements and couenants with men.

We

We should be easie to be reconciled, and keepe our promises, though made with disadvantage. Ministers also may learne from these *principles*, how to diuide the word. The Law is to be preached to the vnrighteous, and this new couenant of promise in *Christ* to the penitent and humbled soule, 1. Tim. 1. 9. Luk. 4. 18.

The last vse may be for terrour vnto all wicked men that liue in the Church, and securely sinne on without regard of reconciliation, or seeking the benefits of this new couenant. Who can expresse their misery, which receiues aggrauation from their neglect of this grace offered. these are children of the bondwoman, Galath. 4. 24. Vpon these God will fearfully auenge the quarrell of his couenant, Leuit.

26.25. Esa.24. 5. Ier. 34. 18. Ezech. 20. 36. 37. Though they cry vnto God, he will not know them, Hof. 8. 1. 2. 3. Their couenant with death and hell shall be dissolued, Esa. 28. 15. 18. For they are all vnder the curse, Galath. 3. 10. Yea if the Lord proceed to take his staffe, euen beauty, & cut it asunder, and dissolue euen his publike couenant he hath made with the nations; oh how then beyond all hope of cure would bee their miserable condition! or if he doe not doe that, yet if he remoue their candlesticke, by taking the meanes from them, how will these people (whole congregations, that forget God) be turned into hell, and all the multitudes of them!

CHAP. XVIII.

*Of the Propheticall office  
of Christ.*

**H**itherto concerning the principles, that looke vpon the office of *Christ* in the whole. The *principles* that concerne the parts of his office follow.

First, there are three sorts or parts of the offices of *Christ*.

1. *His Propheticall office.*
2. *His Priestly office.*
3. *His regall office.*

This diuision may be proued two waies:

By the degrees of mans misery: there are three degrees of mans misery.

1. Ignorance of the euill into  
Q which

which he is plunged, and of the good he wants.

2. *Ataxy* or disorder in all parts of his heart and life.

3. Guiltinesse arising hereby: Now in the offices of *Christ* is a threefold remedy.

1. His *prophecie* heales ignorance.

2. His kingdome takes away disorder.

3. His priesthood abolisheth guiltinesse.

2

By the parts of the typicall anointing in the old Testament. For by oyle there was a threefold inauguration: 1. of Prophets: 2. of Priests: 3. of Kings, which shadowed out by externall oyle the anointing of *Christ*.

First, of the Prophetickall office of *Christ*: where,

1. What it is.

2. The parts of it.

3. The

3. The manner of executing of it.

1. The *prophecie* or *prophetickall* offices of *Christ* is that worke of his, by which hee instructs his Church concerning the will of God, especially his secret *counsell* about redeeming mankind.

2. The parts are two: First, the externall promulgation of doctrine. Secondly, the internal illumination of the heart, or the making of doctrine effectually by the spirit, renewing and inclining the mind and will of man.

The externall promulgation of doctrine hath three things in it:

1. The preaching of the Gospel, or the doctrine concerning Gods grace or redemption in *Christ*, *Esa. 61. 1.*

2. The interpretation of the law according to the minde of

the law-giver, Matth. 5. 17. &c.

3. Prediction of things to come.

3 The manner of execution of this office was

1. Mediatly by *Patriarches* and *Prophets* in the old Testament: and by *Apostles* and ministers of the Gospel in the new Testament.

2. *Immediately*, and that either by his diuine nature, or by both natures: By his diuine nature he instructed the *Patriarches* and *Prophets* in the old testament, by *visions*, *Oracles*, and *dreames*. By both natures, by word of mouth in the new Testament hee himself taught amongst men, 1. Pet. 3. 19. and 1. Ioh. 1. 5.

The *principles* concerning the *Propheticall office* of Christ are.

1. That in *Christ* are all the treasures of wisdom and knowledge,

ledge, Colos. 2. 3. *In whom are hid all the treasures of wisdom and knowledge.*

2. That it is Christ onely, that reueales the truth out of the bosome of his Father, Mat. 11. 27. *All things are giuen vnto mee of my Father, and no man knoweth the Sonne but the Father: neither knoweth any man the Father but the Sonne, and he to whom the Son will reueale him.*

Ioh. 1. 18. *No man hath seene God at any time, the onely begotten Sonne which is in the bosome of the Father, he hath reuealed him.*

Ioh. 6. 68. *Then Simon Peter answered him, Master, to whom shall we goe, thou hast the words of eternall life.*

3. That Christ hath himselfe taught doctrine amongst men, Hebr. 1. 2. *In these last dayes he hath spoken vnto vs by his Sonne.*



Esa. 61. 1. The spirit of the Lord  
God is upon me, therefore hath the  
Lord annointed me; hee hath sent  
me to preach good tidings vnto the  
poor, to bind up the broken-hearted,  
to preach liberty to the captives, and  
to them that are bound, the opening  
of the prison, &c.

4. That he hath reuealed the  
whole counsell of God, Ioh. 15.  
15. For all things that I haue heard  
of my Father, haue I made knowne  
vnto you.

Ioh. 17. 8. For I haue giuen vnto  
them the words which thou gapest  
me, and they haue receiued them,  
and haue knowne surely that I came  
out from thee, &c.

Deut. 18. 18. I will raise them up  
a Prophet from among their bre-  
thren like vnto thee; and will put my  
words into his mouth, and hee shall  
speake vnto them all that I shall com-  
mand him.

5. That

5. That the Ministry in the Church is by authoritie from Christ, Matth. 23.34. Wherefore behold, I send vnto you Prophets, and wise men, and Scribes. Ephes. 4.11. He therefore gaue some to bee Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers, &c.

2. Cor. 5.20. Now then are wee Embassadors for Christ, as though God did beseech yee through vs, wee pray you in Christs stead, that yee bee reconciled to God, &c.

6. That the whole efficacy of doctrine either recorded in scriptures, or thence taught vnto me, depends vpon Christ, 2. Pet. 1.20. 21. So that ye first know this, that no prophesie in the Scripture is of any priuat motion:

For the prophesie came not in old time by the wit of man: but holy men of God spake as they were moued

by the holy Ghost.

1. Cor. 3. 6. *I haue planted, Apollos watred, but God gaue the increase.*

7. That the Prophecie of Christ belongs generally vnto all Nations, *Isaiah 49. 6. And he said, it is a small thing, that thou shouldst be my seruant to raise vp the tribes of Iacob, & to restore the desolations of Israel. I will also giue thee for a light of the Gentiles, that thou maiest be my saluation vnto the ende of the world; though especially Christ was sent vnto the lost sheepe of Israel, Mat. 15. 24. But he answered, and said, I am not sent but vnto the lost sheepe of Israel.*

*Zach. 9. 10. He shall speake peace vnto the heathen, and his dominion shall bee from sea vnto sea, and from the riuer vnto the end of the Land.*

These principles may serue:

For

For information, and that in diuers things :

1. First, we may hereby vnderstand the reason, why *Christ* is called the messenger, the *Angel* of the Couenant, the Word, Wisdome, the Minister of *Circumcision*; *Pastor*, *Doctor*, *Arch-bishop*; the *Apostle* of our profession, &c. namely, because of his *Prophetship*, and Ministry in reuealing Gods will to the *Church*.

2. We may here take notice of the dignity of the Ministry; we al serue vnder *Christ*, and haue our *commissions* signed, and sealed by him. *Christ* himselfe was a Minister of *Circumcision*, Rom. 15.8. And anointed to preach the Gospell, *Isai.* 61.1.

And he worketh mighty things by the seruice of men, and that the calling might bee the more honourable, he would not write

*Scripture*

Scripture himselſe, nor continue his preaching, but left both to his ſeruants (ſo the head did dictate and the members did write it). Wherefore let men eſteeme vs, as the diſpenſers of the ſecrets of *Chriſt*, 1. Cor. 4. 1. 2. And be perſwaded by vs, 2. Cor. 5. 20.

3. Thirdly, we muſt here know, that we muſt depend vpon *Chriſt* onely for doctrine needful to ſaluation. There is but *one Law giuer*: away with traditions and reuelations of mens owne hearts; if an *Angell* from heauen would teach vs otherwiſe, let him be accuſed, Gal. 1. 8. Iam. 4. 12. Will any man teach God? Iob 21. 22.

4. We may here ſee the horrible eſtate of ſuch, as will be ſtill ignorant and liue in their finnes, hauing the Scriptures, and preaching in the name, and by the authoritie of *Chriſt*, Iohn 1. 10. Ioh.

3. 19. Christ in these crieth, but men regard not, Prou. 1. 20. &c.

5. Wee must take heed that we mistake not, and that in two things.

1. First, about the difference of *Christ*, and all others in teaching.

2. About the continuance of this *prophetick office*: *Christ* teaching in his owne person did excell all other, so as wee might truly say, who teacheth like him? Iob. 36. 22.

1. For first he taught with more authoritie, Matth. 7. 29. *For hee taught them, as one hauing authority, and not as the Scribes.*

2. He teacheth by his spirit not by sound of words onely, or by inke and paper.

3. He graueth his words not in stone, but in the fleshy tables

tables of mens hearts, 2. Cor. 3.3. &c. And for the continuance of *prophecy*, wee must know, that it lasts but for this life: for in the other world *prophecie* shall cease, 1. Cor. 13.8. *Love doth neuer fall away, though that prophesyings be abolished, or the tongues cease, or knowledge vanisheth away.*

2 For *instruction*, and so these *principles* may teach,

First, all in *Generall*, and so diuers duties:

1. First, with all carefulnes therefore to heare the voice of *Christ*, Mat. 17.5. *Behold, there came a voice out of the cloud, saying, This is my beloued Sonne, in whom I am well pleased: heare him.*

2. In all wants to run vnto *Christ*, and pray that he would teach vs, Plal. 25.5. *Leade mee forth*

*forth in thy truth, and teach me :  
for thou art the God of my salua-  
tion : In thee doe I trust all the  
day, &c.*

101 Psalm. 143. 10. *Teach me to  
doe thy will, for thou art my God,  
let thy good Spirit leade mee into  
the land of righteousness.*

3. But then, if we would  
euer profit by *Christs* teach-  
ing, we must be poore in spi-  
rit, broken in hart, & mourne  
for our finnes, *Isaiah* 60. 1. &c.  
*Malach.* 3. from the 1. to the 7.  
And make conscience to leaue  
all sinne, and bee renewed  
throughout, *Eph.* 4. 17. to 23.

4. To loue the house of  
God, where the Son of God  
exerciseth his prophecyng,  
*Psalm.* 84. 4. 10. *Blessed are they  
that dwell in thine house, they  
will euer praise thee :*

*For a day in thy courts is bet-  
ter*



②

er, then a thousand other where;  
I had rather be a doore-keeper in  
the house of my God, then dwell  
in the Tabernacles of wickednes,  
Mat. 12. 42. We should long  
for it, and call vpon one ano-  
ther, Isaiah 2. 3.

5. To cleaue to the coun-  
fels, proofes, doctrines, and  
exhortations of Christ in the  
execution of his office, Ioh. 6.  
68. And to receiue the truth  
with al ful assurance, Heb. 3. 6.  
2. Pet. 1. 19.

6. Not to be too busie one  
against another in doubtfull,  
or indifferent things, Iam. 4.  
11. 12. There is one Law-giuer,  
which is able to saue and destroy;  
who art thou that iudget ano-  
ther man?

3

Secondly, hence Ministers  
may learne diuers things:

1. Not to affect the praise of  
men

men for the greatnesse of their gifts, or glory of their work. They must not be called *Rabbi*, seeing one is their Doctor, euen *Christ*, and they haue nothing, but what they haue receiued from him, *Matth. 23. 8.* But rather learne of *Iohn Baptist*, *Iohn 3. 30. 31.* who said, *He must increase, but I must decrease.*

2. When they discharge their duties; not to be affraid of men, or to bee ouermuch carefull in their trouble, what to speake or doe. They should settle this in their hearts: for *Christ* will giue them a mouth and wisdom, which all their aduersaries shall not be able to gainsay, or resist; one haire of their head shall not perish, and therefore in patience they should possesse their soules, *Luke 21. 14. to the 20.*

3. To be diligent in the execution

*Of the propheticall office of Christ.*

cution of their office, seeing they must make vp their accounts to *Christ*, whose *Embassadours* they are, and they should speak as the words of *Christ*, and not their owne words, Rom. 12.6.7.8.

Thirdly, here is singular consolation to al the godly from the *propheticall office of Christ*, and that if we cōsider three things:

1. What *Christ* will teach vs.
2. How he will teach vs.
3. Whom he will teach.

For the first, it may bee an exceeding comfort that God hath giuen vs his Sonne to bee our *Prophet*: for thereby we may bee assured, that he will be our *counsellor* in all estates, *Isaiah* 9.6. Hee will teach vs to profit, *Isaiah* 33.22. And when wee are dejected and broken in heart, and mourne for our corruptions, hee doth acknowledge it to be a part  
of

of his office to apply the Gospell to vs, and to proclaime the acceptable yeere of the *Lord*, and to poure vpon vs the oile of gladnesse for the Spirit of heauines.

For the second: *Christs* teaching is wonderfull comfortable: for the Scripture shewes, that he will teach vs

1. Freely: he will giue vs our teaching, hee stands not vpon hire, Iohn 17.8. *For I haue giuen vnto them the words, which thou gauest me, &c.*

2. Powerfully and effectually, so as if our harts were dead within vs, yet he will reuine them; the dead shall heare his voice, Iohn 5.25.

3. Familiarly, and with great delight, as a mother would instruct her childe at home in a chamber, Canticles 8.2.

4. Fully: keeping from vs nothing

R

thing, that may bee needfull for vs, hee will teach vs all things, Iohn 15. 15. Hence forth call I you not seruants: for the seruant knoweth not, what his Master doth, but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne vnto you? Col. 2. 3. In who are hid al the treasures of wisdom, and knowledge, &c.

5. Gloriously, and with a maruelous shining light of knowledge; that may rauish our harts, and much affect vs, 2. Cor. 4. 6. For God, that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ. 2. Cor. 3. 18. But we all behold as in a mirrour, the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the spirit of the Lord.

6. Confi-

6. Confidently: Hee will so teach vs the truth, as hee will bee ready to iustifie it, as a neuer failing, faithfull, and true witnesse, Reuel. 3. 14. *And vnto the Angell of the Church of the Laodiceans write, These things saith Amen the faithfull, and true witnesse, the beginning of the creatures of God.*

Isaiah 55. 4. *Behold, I gaue him for a Witnesse to the people, for a Prince, and a Master vnto the people &c.*

7. Inwardly, as well as outwardly: to this end hee hath giuen vs the anointing, euen his spirit in our hearts to teach vs all things, 1. Iohn 2. 27. *But the anointing which ye receiued of him dwelleth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.*

8. Compassionately with singular tenderneſſe, fitting himſelf to euery ones nature and ability, Iohn 10. 11. *I am the good ſhepherd; the good ſhepherd giueth his life for his ſheepe.*

Ezech. 34. 23. *And I will ſet up a ſhepherd ouer them, and hee ſhall feede them, euen my ſeruant Dauid, he ſhall feede them, and hee ſhall bee their ſhepherd, &c.*

Iſaiah 40. 11. *He ſhall feede his flocke like a ſhepherd, he ſhall gather the lambes with his arme, and carry them in his boſome, and ſhall guide them with young, &c.*

3

For the third: It is exceeding comfortable, that he will teach al that come vnto him, euen al that are giuen to him of God, all the godly, of what ſex, condition, or nation ſoeuer; *They ſhal be al taught of God, from the leaſt to the greateſt: A b c daries,* as well as they

of

of higher formes, *Isaiah 54.13.*  
*And all thy children shall be taught*  
*of the Lord, and much peace shall be*  
*to thy children.*

*Ier.31.34.* *And they shall teach*  
*no more euery man his neighbour,*  
*and euery man his brother, saying,*  
*know the Lord: for they shall all*  
*know me from the least of them vnto*  
*the greatest of them, saith the Lord.*

And therefore let vs obserue  
these things, and acknowledge  
this goodnesse, and receiue his  
testimony: for thereby we scale,  
that God is true, *Iohn 3.33.* *Hee*  
*that hath receiued his testimony,*  
*hath sealed, that God is true, &c.*

Thus much of his prophetickall  
office.



## CHAP. XIX.

## Of the Priestly office of Christ.

**H**He Priestly office of *Christ* follows, which is that part of his function, whereby he maketh satisfaction vnto God for men.

This office in the execution of it hath in it three things; or there be three things *Christ* must doe, as the *Priest* of the *Church*:

1. He must obey the Law of God perfectly.
2. Hee must make expiation for our sinnes by sacrificing to God.
3. He must make intercession for vs.

**I** First, of the *principles* that concerne his obedience; there are foure

four things wee are bound to beleeue concerning the obedience of *Christ*:

1. First, that he was without sin in his nature, *Ioh. 8. 46. Which of you can rebuke me of sinne?*

2. *Cor. 5. 21. For he hath made him to be sinne for vs, which knew no sinne.*

1. *Pet. 1. 19. But with the precious blood of Christ, as of a Lambe undefiled and without spot.*

1. *Pet. 2. 22. 23. Who did no sin, neither was there guile found in his mouth, &c.*

*Heb. 4. 15. For we haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne, &c.*

2. Secondly, that he fulfilled the whole law of God perfectly in all his actions: Hence called the holy one, and the holy Child

R 4

Iesus,

Iesus, Act. 2. 27. Because thou wilt not leaue my soule in hell, neither wilt suffer thine holy one to see corruption. Act. 13. 35.

Act. 3. 14. But ye denied the holy one, and the iust.

Act. 4. 27. For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, &c.

30. So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the name of thine holy Sonne Iesus.

1. Ioh. 2. 20. But yee haue an oymntment from him that is holy, and ye haue knowne all things.

3 Thirdly, that hee fulfilled the law, not onely for himselfe, but for vs, & for our sakes, Rom. 8. 3, 4. For (that that was impossible to the law, in as much as it was weak because of the flesh) God sending his owne Sonne in the similitude of sinful flesh, and for sinne condemned sinne.

*sinne in the flesh, &c.*

*That the righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.*

*Rom. 10. 4. For Christ is the end of the law, for righteousness vnto every one that believeth.*

*Rom. 5. 18. Likewise then, as by the offence of one, the fault came on all men to condemnation; so by the iustifying of one, the benefit abounded toward all men to the iustification of life,*

*That this righteousness of his is an euermlasting righteousness, that is, such a righteousness as serues for the Elect of all ages, and such a righteousness as cannot be lost, Dan. 9. 24. Seventy weekes are determined vpon thy people, and vpon thine holy City to finish the wickednesse, and to seale up the sinnes, and to reconcile the iniquity,*

iniquity, and to bring in everlasting righteousness.

The vses may be,

I

For consolation: for hereby all the faithfull may be assured, that though they bee very vnrighteous in themselves, yet they are made the righteousness of God in him, Ierem. 23.6. *In his dayes Iuda shall be saved, and Israel shall dwell safely; and this is the name whereby they shall call him, The Lord our righteousness.*

2. Cor. 5.21. *For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.*

Hee is the end of the law to euery one that beleeueth: wee haue as certaine *iustification* to life by his obedience, as euer we were subiect to death by *Adams* disobedience, Rom. 5. 19. *For as by one mans disobedience many were made*

made sinners; so by the obedience of one shall many also be made righteous.

And if his righteousness bee ours, how rich are we? and how ought our hearts to bee established in his well doing? &c.

Secondly for *instruction*: and so it should worke in vs two things:

1. First, an establishment of faith in our reconciliation, and a willing yeelding of our selues to acknowledge this free gift of God in his Sonne, 2. Cor. 5. 1. Rom. 10. 4.

2. Secondly an imitation of his marvellous holinesse: a striving to expresse his vertues, that we may be holy as he is holy; for he communicates the benefit of his obedience onely to such as liue iustly, and walke not after the flesh, but after the spirit, Rom.

Rom. 8. 4. *That the righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.*

1. Pet. 2. 9. *But yee are a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him, that hath called you out of darknes into his marvellous light, &c.*

Matth. 11. 29. *Take my yoke on you, and learne of mee, that I am meeke, and lowly in heart, and yee shall finde rest vnto your soules, &c.*

2. Cor. 5. 17. *Therefore if any man be in Christ, let him be a new creature, &c.*

3. Thirdly, for humiliation to all stubborne-hearted wicked men, that deny this holy one, partly by their vnbeleefe, when they regard not his words, whom they can conuince of no sinne, Ioh. 8. 46. *Which of you can rebuke*

*rebuke me of sinne? and if I say the truth, why doe you not beleene me?*

And partly by wicked life, keeping out all conformity with *Christ*; as also by chusing rather to liue in wicked company, then to cleaue to *Christ*: Is not this to denie the holy one, and to chuse a murtherer to bee giuen them? Act. 3. 14. What communion betweene *Christ* and *Belial*? betweene his righteousness, and such vnrighteousnesse?

Thus much of his obedience to the law.

CHAP.

---



## CHAP. XX.

## Of the expiation of sinne.

**T**He principles that concerne the expiation of *sin* follow.

This expiation was made by the passion of *Christ*, concerning which wee must believe these things of necessity:

1. That the Passion of *Christ* was by the decree & euerlasting fore-appointmēt of God, *Act. 2. 23.* *Him, I say, haue ye taken by the hands of the wicked, being deliuered by the determinate counsel and foreknowledge of God, &c.*

2. That the sufferings of *Christ* were for our sinnes, and for our sakes, so as he bare all our iniquities. *1. Pet. 2. 24.* *Who his owne self bare our sinnes in his body on the tree,*

trec, that wee being deliuered from sinne, should liue in righteousness, by whose stripes ye were healed, &c.

Isaiah 53.5. But he was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

8. For the transgression of my people was he plagued, &c.

12. Therefore will I giue him a portion with the great, and hee shall diuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressors, and hee bare the sinne of many, and prayed for the trespassers.

Rom. 4.25. Who was deliuered to death for our sinnes, and is risen againe for our iustification. 1. Cor. 5.7. For Christ our Passouer is sacrificed for vs.

3. That by his passion he did pacific

pacific God, and make expiation for all our finnes, Mat. 17.5. *This is my beloued Sonne, in whom I am well pleased, beare him.*

Ephes. 5.2. *And walke in loue, euen as Christ hath loued vs, and hath giuen himseife for vs to bee an offering, and a sacrifice of a sweet smelling saour vnto God.*

1. Ioh. 2.1. *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the Father, Iesus Christ the iust, and he is the reconciliation for our finnes.*

4. That in his owne person he fulfilled and finished all sufferings, needefull for our saluation: he did it once for all, 1. Pet. 3. 18. *For Christ also hath once suffered for sins, the iust for the vniust, that he might bring vs to God.*

Heb. 9. 28. *So Christ was once offered to take away the sins of many,*  
and

*and unto them that looke for him  
shal he appeare the second time with-  
out sinne unto saluation.*

*Heb. 10. 11. 12. And euery  
Priest appeareth daily ministring,  
and oft times offereth one manner  
of offering, which can neuer take a-  
way sinnes.*

*But this man after he had offered  
one sacrifice for sinnes, sitteth for e-  
uer at the right hand of God :*

*5. That the passion of Christ  
is a sufficient price for the sinnes  
of the whole world, Ioh. 1. 29.  
Behold the Lambe of God which  
taketh away the sinnes of the world.*

*6. That Christ suffered ex-  
treame things for vs, euen the  
most grieuous things could bee  
imagined: as*

*1. A maruellous priuation  
of his owne glory, abasing  
himselfe, that was in the form  
of God, to liue amongst men,*

*S without*

without shewing that fulnesse of Maiesty and glory which was in his nature, Ioh. 17. 5. *And now glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.*

2. Most base entertaine-  
ment in the world, such as  
extreame pouerty in his birth  
and life, Luk. 2. 12. *And this  
shall bee a signe to you, yee shall  
finde the child swaddled and laid  
in a cratch.*

Matth. 8. 20. *But Iesus said  
unto him, the foxes haue holes,  
and the birds of the heauens haue  
nests, but the Sonne of man hath  
not whereon to rest his head.*

Exile, and flying before his  
enemies, Matth. 2. 14. *So hee  
arose, and tooke the babe and his  
mother by night, and departed  
into Egypt.*

Mark.

Mark. 36.7. *And the Pharisees departed, and straight way gathered a Councell with the Herodians against him, that they might destroy him.*

*But Iesus avoided with his disciples to the sea, &c.*

Ioh. 11. 54. *Iesus therefore walked no more openly amongst the Iewes, but went thence, &c.*

Ioh. 8. 59. *Then tooke they up stones to cast at him, but Iesus hid himselfe and went out of the Temple.*

Slanders and extreame indignities, called a *Samaritan*, a glutton, a seducer, a traitor; despised, mocked, buffeted, railed on, beaten, betrayed, and sold by his owne servant, and that for a base price, forsaken of his owne disciples, denied, and renounced by oath, falsely accused, whipped,

spit vpon, taken, and bound as a malefactor, &c. as the story of the *Euangelists* shew, &c.

3. Imputation of the sins of all the *elect* vnto him; so as the guilt of them was laid vpon him, and hee sustained their person. This is a wonderfull abasement, hee was made sinne for vs, that knew no sinne in himselfe, 2. Cor. 5.

21.

4. Fearfull agonies in his very soule, arising

1. First, from seuerall conflicts and tentations, Hebr. 2. 18. Heb. 4. 15. But especially set vpon with all their furie inuisibly when he was on the Crosse, Colos. 2. 15. *And hath spoyled the principalities and powers, and hath made a shew of them openly, & hath triumphed over them in the same Crosse.*

2. Se-

2. Secondly, from the pouring out of the vials of Gods wrath for sinne, which befell him chiefly in the garden, when hee swet blood for very anguish; & on the Crosse when hee cried, *My God, my God*, why hast thou forsaken me?

5. A most miserable manner of death: to die as a condemned man, and condemned too both by *Iewes* and *Gentiles*: to die such a cursed death, as the death of the Crosse, which was both by God and man designed out, as the most ignominious kind of death; and to bee put to death in the midst of such *malefactors*, being reckoned amongst sinners, *Esa. 53. 12.* *Therefore will I giue him a portion with the great, and hee shall*



asinde the spoyle with the strong,  
 because hee hath poured out his  
 soule vnto death, and hee was  
 counted with the transgressors,  
 and hee bare the sinne of many,  
 and prayed for the trespassers.  
 And to suffer the nailing of  
 his body, yea and the effusion  
 of his most precious blood.

These are exquisite things.

The consideration whereof  
 may serue both for 1. *instruction*,  
 2. for *information*, 3. and for *con-*  
*solation*.

I

For instruction, and so it may  
 teach vs diuers duties which we  
 should performe.

1. To *Christ himselfe*.
2. To our *neighbours*.
3. To our *selues*.

The meditation of the *passion*  
 of *Christ* should inflame in vs a  
 desire and resolution:

1. To acknowledge the mar-  
 uellous

uellous mercies of our Sauour,  
and to confesse his praises, and to  
adore his name, that could bee  
willing to suffer such things for  
vs, Phil. 2. 11. *Euery tongue should  
confesse, that Iesus Christ is the  
Lord, vnto the glory of God the Fa-  
ther.*

Esa. 63. 1. 2. 7. 8. *Who is this that  
commeth from Edom with red gar-  
ments from Bozra, he is glorious in  
his apparel, and walketh in his great  
strength, &c.*

*I will remember the mercies of the  
Lord, and the praises of the Lord,  
according vnto all the Lord hath gi-  
uen vs, and for the great goodnesse  
toward the house of Israel, which he  
hath giuen them according to his  
tender loue, and according to his  
great mercies.*

2. To mourne affectionately  
for our sinnes, that haue so pier-  
ced the Sonne of God, as we are

taught, Zach. 12. 12. They are the nailes that pierced, and the lance that let out his heart-blood: Wouldest thou not be grieved, if thou haddest killed thine owne brother?

3. To sinne no more, but for euer to be afraid of crucifying the Sonne of God againe, Rom. 6. 6. Heb. 10. 24. &c. But rather to liue to him that died for vs, and to deuote both soules and bodies vnto his seruice, 2. Cor. 5. 15. *He died for all, that they which liue should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.*

1. Pet. 2. 24. *Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousness.*

4. To loue him with our utmost affections, and with all the sincerity of our hearts, account-  
ing

ting them accursed, that loue not the *Lord Iesus*, 1. Cor. 16. 22. Eph. 6. 23. 1. Pet. 1. 9. Shall the Father loue *Christ* for his willingnesse to die for his sheepe, and shall not we? Ioh. 10. 17. 18. *Therefore doth my Father loue me, because I lay downe my life, &c.*

5. To come willingly at the time of the assemblies of his Army vnder his colours in holy beauty. When we see the banners of *Christ* crucified, displayed, we should run with all readinesse, professing our homage, and willingnesse to liue and die in his seruice; *the youth of his wombe*, that is, such as are begotten of his loines in the Gospell, should for multitude flock to the house of God, as thicke as the dew that falles from heauen in the morning; so thicke, that the concourse of *Christians* should now be

be like a very mist of dew, Psalm,  
110.2.3.4.

6. Not to be the seruants of men;  
that is, to bee bound to no mans  
example, will, lusts, humours,  
likings, but to be free vnto the  
seruice of *Iesus Christ* onely, who  
hath paid for vs so deare a price,  
1. Cor. 7. 23. *Tee are bought with a  
price: be not the seruants of men.*

7. To suffer any thing for his  
sake, that hath suffered so great  
things for vs: so as we could bee  
willing to forsake father and mo-  
ther, brother and sister, house and  
land, and all for his sake, and for  
the Gospell.

8. To celebrate the memorie of  
his death and passion with all re-  
uerence, honour, and hearty affe-  
ction: this is that we should do  
in the receiuing of the sacramēt,  
which doth crucifie *Christ* before  
our eies, and shew vs how he was  
taken,

taken, broken, giuen, & slaine for our sakes, shall we not do this in remembrance of him? shall we not eate the sweete flesh of this immaculate lambe, with the sower hearbes of contrition, and griefe for our sinnes and vnworthines? shall wee not at this feast put away all leauen out of our dwellings? God forbid, wee should dare to eat of this bread, or drink of this cup vnworthily, and so make our selues guilty of the body and blood of *Christ*: rather let vs all examine our selues, and so let vs eate in remembrance of him, iudging our selues, that we be not condemned of the Lord. Thus of the first sort of duties.

Secondly, the meditation of *Christs passion* should direct vs, and stirre vs vp to the care of diuers things in our carriage one towards another, and these duties

ties are either *Generall* to all, or speciall to some.

There are foure generall duties wee should learne from the passion of *Christ*:

1. The first is harmelesnesse: seeing *Christ* our Pasceouer is sacrificed for vs, wee should keepe the feast with vnleauened bread of sinceritie and truth, and put away all leauen out of our dwellings; euen all leauen of malice and naughtinesse, all vile affections one against another, 1. Cor. 5. 7. 8.

2. The second is humilitie: the same minde should be in vs, that was in *Christ Iesus*; who being equall with God, was content for our sakes to make himselfe of no reputation, taking vpon him the forme of a seruant; we should in lowlinesse of mind each esteeme others better then them-

themselves, doing nothing through strife or vaine-glory, looking not on our owne things, but euery one also on the things of others, making our selues equall to them of the lower sort, being of one accord, of one minde. If we would learne any thing of *Christ*, we must learne lowlinesse, and meekenesse of him, Phil. 2. from the 2. to the 9. Matth. 11. 29.

3. The third is loue, and that in the feruency and constancy of it, refusing no paines, nor dangers to shew our affection to the brethren: wee should walke in loue, as *Christ* loued vs, and gaue himselfe a sacrifice of sweet smelling fauour to God for vs, Ephes. 5. 1. 2. Yea, our liues should not be deare to vs to declare our loue to the brethren: but as *Christ* laid down his life for vs, so ought we



we to lay downe our liues for the brethren, 1. Iohn 3. 16. *Herby haue we perceined lone, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.*

4. The fourth is pitie, and that in speciall to such as suffer in soule: If there bee any bowels in vs, the remembrance of the agonie of *Christ* in the garden, and on the crosse, should make vs with more tenderesse of heart pity them, that for the grieve and feare of their hearts cry out, that *God* their *God* hath forsake them. If *Christ* needed an *Angel* to comfort him, what need haue these of comfort? The maruelous feare & distresse *Christ* was in, sheweth that these kinds of sufferings of *spirit*, bee the most grieuous distresses.

Thus in generall.

In

In the fifth to the *Ephesians*, this maruelous loue of *Christ* to the Church shewed in his passion, is vsed as a motiue to perswade husbands to loue their wiues, and in all deereneffe of affections to cherish them, and prouide for them; denying themselves, that they may profit and content them, as *Christ* did, when he gaue himselfe not only to the Church, but also for the Church, *Ephes. 5. 25. &c.*

Thus of the duties also to others.

Thirdly, the meditation of these *principles* about the *passion* of *Christ*, should excite vs to the practice and care of diuers duties, that concerne our selues, as

1. First, we should here learne to ioy and glory in the crosse of *Christ* aboue all things. The remembrance of the loue of *Christ* herein,

herein, and our wonderfull deliuerance from the vnspcakable dangers we were in, by reason of our sinnes, should breed in vs a maruelous inward and hearty exulting in this expiation of sins by the passion of *Christ*. Thus *Paul*; *God forbid I should reioyce in any thing, but the crosse of Christ,* Gal. 6. 14.

2. We should (while we liue) haue more care of our pretious soules; the price paid to ransom them, should teach vs their worthes, and to know that they are things, must bee looked to with more care then ordinarie. There was more giuen to redeeme a soule, then needed to be giuen to buy the whole world, yea, many worlds. We are wont to be exceeding carefull to keepe such things, as cost deere with all circumspection; neuer any thing  
cost

cost more then the soule; and therefore nothing must be so attended as the soule, which is committed to thee to preserve, till the day of *Christ*.

3. Thirdly, these extreme things, *Christ* hath suffered for vs, to shew his loue to vs, should make vs for euer trust him, and rely onely vpon him, as the life of our liues, and the breath of our nostrils, so as we should alwaies resolve with the *Aposile Paul*, Gal. 2.20. that the life we now liue in the flesh, we will liue by the faith of the Sonne of God, who shewed his loue to vs, by giuing himselfe for vs, Phil. 1.21. *For Christ is to me both in life, and in death advantage.*

4. These terrible agonies and sufferings of *Christ* should make vs liue in feare, and spend the time of our sojourning here in a

T singu-

singular feare to offend God any more by our sinnes; yea, seeing we were to bee washed in blood, before we could be cleane, wee should bee desirous to get such puritie, as that if it were possible, wee might not haue a spot, or wrinkle of sinne about vs, 1. Pet. 1. 17. 18. 19. *Pass the time of your dwelling here in feare :*

*Knowing that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation receiued by the traditions of the Fathers : but with the precious blood of Christ, as of a lambe undefiled, and without spot.*

*Ephes. 5. 26. That he might sanctifie it, and clense it by the washing of water through the word. 27. That he might make it to himselfe a glorious Church, not hauing spot, or wrinkle, or any such thing : but that it should be holy, and without blame, &c.*

*5. We*

5. We may here learne an excellent way, how to mortifie sinne, and destroy the power of any corruption. Look how God did with sinne, so should we: but God vsed crucifying, as the best medicine to kill the force and guilt of it, and so should wee. Hence it is, that the terme of crucifying is giuen vnto the mortification of *sinne*: Gal. 5. 24. *For they that are Christs, haue crucified the flesh with the affections, and the lusts, &c.* We are therefore counselled to crucifie the flesh accordingly in many places of Scripture. Now that we may crucifie our finnes:

1. We must haue them to the crosse of *Christ*, force them before the tree, on which he suffered; it is such a sight as *sinne* cannot abide. It will begin to die within a man vpon the sight of *Christ* on

the crosse : for the crosse of *Christ* accuseth sin, shames sinne, and by a secret vertue feedes vpon the very heart of *sinne*.

2. Wee must vse *sinne*, as *Christ* was used, when hee was made sin for vs; wee must lift it vp, and make it naked by confession of it to God; wee must pierce the hands, and feete, and heart of it by godly sorrow, and application of threatnings against it, and by spirituall reuenge vpon it.

The hands, I say, in respect of *operation*, that it may worke no more. The feet in respect of progression, that it may raigne no longer; and the heart in respect of affection, that it may be loued no longer: wee haue an inward seate for concupiscence to lodge in. And thus as we should vpon all occasions, so especially in the  
pre-

preparation to the Sabbath, and when we are to keep a Pasleouer to the *Lord*. That was the time chosen to crucifie *Christ* in, and certainly it is a wonderfull fit time for vs to execute this worke of mortification vpon our sins.

Lastly, this doctrine of the passion of *Christ* should wonderfully arme vs with *patience* in all afflictions. The *Captaine* of our saluatiō was consecrate through afflictions, Heb. 2. 10. *For it became him, for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, that he should consecrate the Prince of their saluation through affliction.* Though he were the son, yet he learned obedience by the things he suffered, Heb. 5. 8. For as much as *Christ* hath suffered for vs in the flesh, wee should arme our selues with the same minde,



1.Pet.4.1. For wee are hereunto called, and *Christ* suffered for vs, leauing vs an example, that wee should follow his steps in doing well, and taking it patiently, when we suffer euill, 1.Pet.2.19. 20.21.&c.

Afflictions are the markes of *Christ*, and we should glory in it alwaies to beare about in the body the dying of the *Lord Iesus*, 2. Cor.4.10. Gal.6.17. And God hath predestinated vs, that wee should bee conformed to the Image of his Sonne in sufferings, Rom.8.29. And therefore if we will raigne with *Christ*, wee must suffer with him, 2.Tim.2.12. Let vs therefore bee fully perswaded to take vp our crosse also daily, and follow him, Luke 9.23. Let vs therefore also go forth to him without the *campe* bearing his reproch, Heb.13.13. And with  
patience

patience run the race that is set before vs; looking to him, that being the author, and finisher of our faith, endured such contradiction of sinners against himselfe; endured the crosse, despised the shame, and resisted euen vnto blood, Heb. 12. 1. 2. 3. 4. VVee should neuer therefore be weary, or faint, hauing such a paterne before vs, and knowing the end God gaue to him, and hath promised to vs, and accomplished in the experience of others of his seruants; but euen learne to obey God in this commandement about afflictions, as well as any other.

Thus of the vses for *Instruction*: the vses for *Information* follow.

The doctrine of the *passion* of *Christ* may enforme vs in diuers things, as

First, concerning true felicitie

in the negative consideration of it: for in as much as *Christ* had so little to doe with the world, and spent his daies so without the profits and pleasures of this life, it shewes, that his kingdome was not of this world, and that the best treasures lie not in these things; and besides, that one may bee truly blessed, and yet be extremely destituted of these outward comforts of life.

2. Secondly, concerning the dangerousnes of the doctrine of the *Papists*; for these principles shew vs, that we must for euer separate from them, if they persist in their heresies: for they teach vs, that *Christ* did not once for al fully sacrifice to God, but that the sacrifice must be renewed daily in the Masse, contrary to the expresse words of the text, Heb. 9. 26. 28.  
*For then must hee haue often suffered*

*red since the foundation of the world:  
but now in the end of the world hath  
he appeared once to put away sinne  
by the sacrifice of himselfe :*

*So Christ was once offered to take  
away the finnes of many.*

*Heb. 10. 11. 12. And every  
Priest appeareth daily ministring,  
and oft times offereth one manner of  
offering, which can neuer take away  
finnes :*

*But this man after he had offered  
one sacrifice for finnes, sitteth for e-  
uer at the right hand of God.*

*And besides, they teach, that  
men may make satisfaction to  
God for their sins by their owne  
workes, and by the workes of the  
Saints.*

*3. Thirdly, concerning the most  
wofull condition of wicked men  
that liue in their finnes, they may  
fully see, how they shall speede  
with God by this that befell  
Christ.*

*Christ*. If God spared not his onely begotten Sonne, that was but a suretie for sinne, will he spare them that are principals? would not God find out such a mercy to *Christ*, as to free him from such extremities; and do they trust to a mercy in God neuer reuealed in the word, neuer shewed to *Christ*? was not *Christ* able without such wofull tortures to beare the wrath of God; and doe they thinke to be able to endure those riuers of brimstone, and fier in *Hell*?

4. Concerning a singular and new way of obedience in *Christ*: if wee will needes haue workes of *supererogation*, let vs acknowledge them onely in *Christ*: for the doctrine of his *passion* tels vs of an obedience to a commandement of God, that was not in the Morall law; and that was his  
speciall

speciall submission to that singular will of his Father, in being that one that should die for the people. To expiate for other mens finnes, is a speciall kind of righteousness, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Iewes* and *Gentiles* stumbled at this doctrine at the first; yet we see there is no reason why wee should bee troubled at the abasements of *Christ*, but rather to reioyce, and wonder at the dreadfull expiation was made to God for vs in them. For thus it behoued him to suffer, as all the *Prophets* from *Moses* haue witnessed, 1. Cor. 1. 23. Luk. 24. 45. 46.

Thus of the vse for information.

The *consolations* follow.

The doctrine of the *passion* of *Christ*

*Christ* is exceeding comfortable, and that both in generall and particular *consolations*.

It is generally comfortable:

1. First, in respect of the establishment of our hearts, in the assurance that *Iesus* of *Nazareth* was the true *Messias* promised to y<sup>e</sup> Fathers. Which may appeare, if we consider but the history of his *passion*, in as much as in him were fulfilled al these signes foretold in the severall ages of the old Church. The old prophetes were all accomplished in him. The scepter was now departed from *Iuda*, foretold, Genes. 49. 10. They diuided his garments, and cast lots vpon his vesture, according to Psalm. 22. 8. They pierced his hands and feet. Psalm. 22. 16. The chiefe builders refused him, according to Psalm. 118. 22. In his arraignment hee was  
silent,

silent, & opened not his mouth, according to Esa. 53. 7. Hee was reckoned amongst the wicked in his death, according to Esa. 53. 12. They gaue him gall and vinegar to drinke, according to Psalm. 69. 21. He accomplished the meaning of the sacrifices in shedding his blood, and suffering without the *campe*. Heb. 9. 14. Heb. 13. 11. 12.

2. Secondly, if we consider the effects of his passion: for from hence flowes to vs, and euery beleeuer,

1. First the purchase both of our soules and bodies, 1. Cor. 6. 20. *For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.*

Rom. 7. 4. *So ye my brethren are dead also to the law by the body of Christ, that ye should bee vnto another, euen vnto him, that is raised up from*



*from the dead, that we should bring forth fruit unto God.*

2. The ratification of the eternall couenant, Heb. 9. 16. *For where a testament is, there must bee the death of him that made the testament, &c.*

3. The reconciling of vs to God, Rom. 5. 10. *For if when wee were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life,*

1. Pet. 3. 18. *For Christ also hath once suffered for sinnes: the iust for the vniust, that hee might bring vs to God, &c.*

4. The abolishing of sinne, both in respect of the remission of the guilt, 1. Ioh. 1. 7. *The blood of Iesus Christ his Sonne cleanseth vs from all sinne,*

Matth. 26. 28. *For this is my blood of the new testament, that is shed*

shead for many for the remission of sinnes. And sanctification against the power of it, Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne, &c.

5. The swallowing vp of death, 1. Cor. 15. 54. So when this corruptible hath put on incorruption, and this mortall hath put on immortality: then shall be brought to passe the saying that is written: Death is swallowed up into victory. Vanquishing him y had power of death, freeing vs that were in bondage to the feare, and that of death, Hebr. 2. 14. 15. For as much then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death him that had the power of death, that is, the diuell.

*And*

*And that hee might deliuer all them, which for feare of death were all their life time subject to bondage.*

2. Tim. I. 10. *But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospell, &c.*

6. Liberty to enter into the most holy place of heauen, by a new and liuing way, Hebr. 9. 12. *Neither by the blood of goats and calves, but by his owne blood entred he in once vnto the holy place, and obtained eternal redemption for vs.*

Hebr. 10. 19. *Seeing therefore, brethren, that by the blood of Iesus we may be bold to enter into the holy place.*

Thirdly, if we consider the order of *priesthood*, of which he was in offering this sacrifice. He was a Priest

a Priest after the order of *Melchisedeck*, and not after *Aaron*, Psalm. 110. 4. *The Lord swaie and will not repent, thou art a Priest for ever after the order of Melchisedeck.*

Heb. 7. all the chapter.

Of all the Priests that were types of *Christ*, *Melchisedeck* was the most liuely and noblest type, and did most fully shadow out both the person and office of *Christ*: For by *Melchisedeck* three most comfortable things in *Christ* were shadowed out:

The first was his dignity: hee was so a Priest, as he was a King also, able to feed and nourish the most mighty on earth, as the King of *Salem* did *Abraham*.

2. The second was the efficacy of his Priesthood, noted in two admirable benefits flowing from his obedience and passion, viz. *Righteousnesse* and *Peace*:

V

Righte-

Righteousnesse, for hee is the Lord our righteousnesse: Peace, in that hee fully pacified Gods anger for our sinnes, as our atonement, and so he was indeed that King of *Zedech.* that is, of righteousnesse: and of *Salem*, that is, of peace.

3. The third was the eternity of his Priesthood; hee is a Priest for euer, he dieth not, as did the sonnes of *Leui*, nor doth the efficacy of his Priesthood euer cease. The holy Ghost of purpose concealeth the mention of the birth and death of *Melchisedeck*, that so hee might bee the fuller type of *Christ*, who had no father as man, nor mother as God; and of his dayes there is no end; which last thing is the speciall consolation, for which I alleaged this type. There is no time wherein we can want the benefit of

of *Christs* sacrifice, if we haue access to God, and the throne of his grace; and the rather because God hath sworne and will not repent, Psalm. 110. 4.

Thus in generall.

In particular, there are many excellent comforts may bee raised from the passion of *Christ*, for

First, hence wee may gather a matchlesse testimony, and vn-doubted, of the infinite loue of God to man, in that hee spared not his owne Sonne, but gaue him to the death for vs, Ioh. 3. 16. *For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoener beleeneth in him should not perish but haue everlasting life, &c.*

1. Ioh. 4. 9. *In this appeared the loue of God toward vs, because God sent his only begotten Sonne into the world, that wee might liue through him,*

him, &c. Which may likewise assure vs, that there is nothing can be good for vs, but hee will certainly giue it vs also, Rom. 8. 32. *Who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not wish him giue vs all things also?*

2. Secondly, shall wee euer doubt our freedome from condemnation, that know from hence what a price was paid for discharge of our debts by such a surety? How can we be so vildly infected with vnbeleefe? as to feare arresting, or imprisonmēt, or vndoing, when all is in *Christ* so fully and exquisitely satisfied to the very vttermost farthing. How could the surety haue euer escaped such *iuſtice* in God? such malice in men, and *diuels*, the fargeants and iaylors? if he had not most abundantly payed all  
could

could bee demanded.

3. Thirdly, what an encouragement may this bee to beleue what *Christ* saith to vs? was not he a faithfull witness, & teacher, that sealed his doctrine with his blood? great therefore is the infallibility of the Gospell, that truth which is according to godlinesse, and to bee receiued with all full assurance without wauering or feare, Reuel. 1. 5.

4. Fourthly, shall not his example comfort vs in all trials, especially when we suffer the extreamest things can befall vs in this life? what are those to the sufferings of *Christ*? and with what compassion will he receiue vs in affliction, that was so afflicted himselfe? Esa. 63. 1-9. &c.

And in particular, it may ease in paines, and in death it selfe, to remember the dolours of



*Christ*, especially considering that from thence flowes a vertue to helpe vs in all our pangs and distresses, in life and death.

5. Lastly, there are many particular comforts may bee gathered from the manner of his sufferings, and diuers particularities in them: as

1. He suffered in *Ierusalem*, & so both fulfilled the types of the old Testament: for there was *Isaac* offered vp, and there the sacrifices were slaine, and also signified vnto vs, that he had obtained for vs the vision of eternall peace, which the name *Ierusalem* importeth.

2. Secondly, he suffered the first part of his chiefe passion in a garden, to comfort vs in the abolishing of the first *sin*, which was committed in a garden, and imputed to *Christ*.

3. Thirdly,

3. Thirdly, he was betrayed, taken, bound, and forsaken, and all for vs: hee was betrayed, to expiate our treason in *Adam*: he was taken, to restore vs captiues: hee was bound, that wee might be loosed: he was forsaken of all, euen of his owne best disciples, to let vs know, that hee alone did performe the worke of satisfaction and redemption for vs, Esa. 63. 3.

4. Fourthly, he was arraigned & condemned both by *Jews* and *Gentiles* in the *consistory* of the Priests, and at the *tribunall* of *Pilat*, therby to notifie both to *Jews* and *Gentiles*, that he was giuen to sacrifice for sins of both, & to signifie y<sup>e</sup> he was the true *Messias*, or *Shiloh*, because now y<sup>e</sup> scepter was departed frō *Iude*. Gen. 49. 10

5. His silence to the most accusations shewes: 1. that he was

V 4 a greater

a greater person then hee that iudged him: 2. Secondly, that he fulfilled the Scriptures, that said he opened not his mouth, Esa. 53. 7. 3. That hee suffered for our euill words, but especially it assures vs, that he suffered them as our surety, in that he did endure the imputation of such monstrous crimes, and yet held his peace.

6. He was whipped, and crowned with thornes; he was whipped, to deliuer vs from both spirituall, corporall, and eternall scourges that was due vnto vs.

The crowne of thornes may signifie:

1. That hee expiated our ambition in *Adam*.

2. That he might merit for vs an eternall crowne.

3. That he would gather a kingly people out of the most thorny

thorny and hurtfull nations,  
which as a crowne should  
compasse God about in ser-  
uing and honouring him.

4. That he had borne our  
thorny cares, and therefore we  
should cast all our care vpon  
him.

7. He was clothed with a pur-  
ple garment, and a reed in his  
hand, which both signified, that  
he was a King, though they did it  
in scorne. His purple garment  
shewes, that hee was that great  
Warrior, which was forespoken  
of, when they said, Who is this  
that comes from *Edom* with red  
garments? &c. *Isaiah*, 63. 1. to 7.  
The reed was two waies comfor-  
table: for first it shewed, that this  
was hee, that should breake the  
Serpents head: for a reed is the  
most mortall thing to a Serpent,  
as the learned record, and there-  
with

with they were vsed to kill them; and besides by a reed, as by a pen he did blot out the hand-writing in the debt-booke, that was against vs.

8. He suffered in *Golgotha*, a place of dead mens bones, in which the most notorious offenders did suffer their punishment, that so hee might raise vp the Banner of *Iustification*, euen in the very place of contamination, and damnation.

9. Hee was vncllothed, and made naked to satisfie for the sin of our first parents, who were spoiled of the garment of innocency; and to deliuer vs from sin and mortality, of which the garments of skinnē giuen to our parents, were a monument; and perhaps to shew, how we should enter into heauen, viz. as *Adam* did into *paradise* naked in body, but

but clothed in soule with *Innocency* and *immortality*: but chieflly to expiate for our shamefull wickednesse before God.

10. Hee was hanged vpon a tree, that so as death by the tree entred into the world, so on a tree it should be destroyed, and life brought backe againe. And besides herein *Christ* answered the type in *Isacks* offering vp, and the brasen Serpent lifted vp on high, Ioh. 3. 14. and that *Christ* lifted vp in the aire, might ouercome the *Prince* of the aire, and all his spirituall wickednesses, Coloss. 2. 15. And that he might beare the curse of the Law, being in that kind of death made a speciall curse for vs, Gal. 3. 13. 14.

11. He dranke gall and vni-  
ger, wherein he both fulfilled the  
Scriptures, Psal. 69. 21. *For they  
gaue me gall in my meate, and in my  
thirst*

*thirst they gaue me vineger to drink, &c.* And as the second *Adam* bare the punishment of the first *Adams* offence in tasting the iuice of the forbidden fruit.

12. The nailing of his hands and feete, assures vs of the cancelling of the hand-writing of ordinances, that was against vs; both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall for so much, as concernes the forfeiture that lay vpon vs, *Coloss. 2. 14, &c.*

CHAP. XXI.

*Of Christs intercession.*

**H**itherto of the expiation of finnes.

The third part of the *Priesthood* of *Christ* followes, and that is the intercession of *Christ*: concerning which there are foure principles.

1. That *Christ* at the right hand of God maketh intercession for vs, Rom. 8. 34. *Who shall condemne? It is Christ, which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

Heb. 7. 25. *Wherefore he is able also perfectly to saue them, that come vnto God by him, seeing he euer liueth to make intercession for them.*

2. That



2. That we haue no other intercessour in heauen but *Christ*, 1.Tim.2.5.6. *For there is one God, and one Mediator betweene God and man, which is the Man Christ Iesus:*

<sup>8</sup> *Who gaue himselfe a ranfome for all men to bee a testimony in due time.*

Isaiah 59.16. *And when he saw, that there was no man, he wondred, that there was no intercessour; therefore his arme did saue it, and his righteousness it selfe did sustaine it.*

3. That the intercession of *Christ* is perpetuall, hee so doth it once, as hee will neuer faile to doe it in all ages, Heb.7.25.28. *For the Law maketh men high priests which haue infirmitie: but the word of the oth, that was since the law, maketh the sonne, who was consecrated for euermore.*

4. That

4. That he makes intercession onely for the *Elect*, Iohn 17.9. *I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine &c.*

Now for the explication of these principles, three things must be opened.

The first is the acceptation of the word *intercession*: for it signifieth

Sometimes the prayers which the godly make in the name of *Christ* the intercessor, to turne away Gods iudgements from their brethren in this world; and so it is taken, 1. Tim. 2.1. *I exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men, &c.*

Sometimes the complaints, that men make or pretend to make against the faults of others:

Thus

Thus *Elias* made intercession against *Israel*. Rom. 11.2. And the *Iewes* made intercession against *Paul*, Acts 25.24. But vsually it signifieth that part of the mediation of *Christ*, in which he appeares before God to preuent or pacifie his displeasure towards the *Elect*.

2. The second is, how many waies *Christ* makes intercession for vs, and so there are seuen distinct things in the intercession of *Christ*: for

1. First, he presents himself before God with his merits tending his sacrifice for our satisfaction, Heb. 9.24. *For Christ is not entred into the holy places that are made with hands, which are similitudes of the true sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs.* And so pacifying God toward vs, Ier.

30.31.

2. Hee

2. Hee praied, and still doth pray for vs : all his prayers on earth were a part of his intercession, and he still prayeth for vs in heauen, Rom. 8. 34. *Who is also at the right hand of God, and maketh request also for vs.*

Heb. 7. 25. *Wherefore he is able also perfectly to saue them, that come vnto God by him, seeing hee euer liueth to make intercession for them, &c.*

3. He offers vp our prayers and praises to God, Reuel. 8. 3. 4. *That he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.*

*And the smoke of the odours with the prayers of the Saints went vp before God out of the Angels hand. And so all our good works, Col. 1. 22. In the body of his flesh through death, to make you holy and unblameable, and without fault in his sight.*

X

4. He

4. He vndertakes for vs before God, and giues his word for vs, that we being mindfull of reconciliation through him, shall eschew *sinne* by his grace, and not prouoke God any more, as wee haue done. This sponson is a necessary part of the office of an intercessor, Iohn 17.6. *I haue declared thy name vnto the men, which thou gauest mee out of the world, thine they were, and thou gauest them mee, and they haue kept thy word.*

25. O righteous Father, the world hath also not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent me.

26. And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

5. He pleades our cause as an aduo-

aduocate, and remoues and non-suites all accusations, which men or *Diuels* may make against vs to God, Rom 8. 34. as before, 1. Ioh. 2. 1. *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father: Iesus Christ the iust, &c.*

6. He poureth out vpon vs the spirit of intercession, which causeth vs after an vnutterable manner to make our moanes and requests to God, Rom. 8. 26. *Like-wise the spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed, &c.* So in the 15: *For ye haue not receined the spirit of bondage to feare againe: but ye haue receiued the spirit of adoption, whereby wee cry Abba Father.*

Gal. 4. 6. 7. And because yee are sonnes, God hath sent forth the spirit of his Sonne into your hearts, which crieth Abba Father, &c.

7. Hee sprinkleth his blood vpon vs, by application of his merits to vs, which cries and makes intercession for vs, Heb. 12. 24. And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling, that speaketh better things, then that of Abel, &c.

The third is, in which nature he maketh intercession? & I answer, in both. For howsoeuer, if we consider the *Diuine* nature of Christ, Christ is then equall with the Father, and the same in *essence*, and so it cannot fitly be said, that Christ requesteth any thing of the Father; yet if we respect the person of Christ in his diuine nature, as it is personally vnited to y<sup>e</sup> humane in the dispensatiō of grace, as voluntarily

luntarily he hath vndertaken for vs: so it is no more inconuenient to pray for vs, thē it is to take vpon him the forme of a seruant for vs; and the office of a *Mediatour*, vnto which belongs this worke of praying.

The vse of all may be, first, for confutation of the *Papists*, who do most sacrilegiously dishonor the intercession of *Christ*, by substituting secondary intercessors. The office is bestowed onely on the Kings son, and they most iniuriously would imploy the kings seruants: we know no Master of requests, but *Iesus Christ*; nor doth it help thē, that they say, they haue *mediators* of intercession, but not of redēption, but only *Christ*: for when they acknowledge and beg not only the prayers, but the merits too of the Saints to purge away their sinnes, and supply their



wants, they make them *mediators* of redemption also.

Secondly, for instruction, and so it should teach vs :

1. To imitate this part of the Priesthood of *Christ*, both by praying to God for our brethren, and for all sorts of men, though they bee our enemies, 1. Tim. 2. . . and also by making peace, and keeping it, as much as is possible amongst men. Blessed are the peace-makers : for this makes them like the Sonne of God, Matth. 5. 7. and seeing the Saints shall iudge the world, they should put in to end the quarrels amongst the brethren, if it may be.

2. Secondly, to liue so, as *Christ* may haue credit by vs, in giuing his word for vs. Hath *Christ* undertaken for vs to God, and shall not we bee carefull to the uttermost

most of our power to be such, as he hath promised for vs, we shall be, Iohn 17. 10. 18. 19.

3. To pray and giue thanks much, and so to doe all the good we can, seeing it shall all be presented to God by *Christ*, Coloss. 22. Reuel. 8. 3. 4.

4. To establish our selues in the full assurance of faith, seeing all our imperfections are covered in *Christs* intercessions; and we may approach to God by this new and living way, and be sure of heauen also, euen to come within the vaile, when we die, Heb. 10. 19.

Thirdly, for consolation: for wee may and ought to bee much refreshed, if we consider, that by the intercession of *Christ*

1. The fauour of God is established vpon vs, and God is kept quiet from being prouoked a-

gainst vs; God and we are now through him all one, Ioh. 17.21.

2. The compassion of God is implored in the times of distresse and affliction, Zach. 1.16, &c.

3. The diuell is restrained, he cannot hurt vs, either by tempting, or accusing; our faith shall be kept, that it faile not, Zach. 3.

3. Rom. 8.34. Luke 22.32.

4. Our sinnes which we daily commit, are forgiuen vs, he being an earnest aduocate to pleade for vs, 1. Iohn 2.1.2.

5. We shall be protected against the hatred of the world, Iohn 17. 14. 15. 16. *I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.*

*I pray not that thou shouldst take them out of the world, but that thou keepe them from euill, &c.*

6. Our prayers and suites shall be

bee all presented and obtained,  
Reuel.8.4.

7. We shall be kept from euill, and preserued vnto the end, vntill wee be perfected from all sinnes and wants, Ioh.17.11. *And now am I no more in the world, these are in the world, and I come to thee: holy Father keepe them in thy name, euen them whom thou hast giuen me, that they may be one as we are.*

15. *I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.*

23. *I in them, and thou in mee, that they may bee made perfect in one, &c.*

8. We haue assured hope of the glory of heauen, and to dwell in the most holy place, that is, within the vaile, Heb.10.19. *Seeing therefore brethrer, that by the blood of Iesus we may bee bold to en-*

ter into the holy place, &c.

Heb. 7. 25. Wherefore hee is able also perfectly to save them that come unto God by him, seeing he ever liueth to make intercession for them, &c.

Ioh. 17. 24. Father, I will that they which thou hast giuen mee, bee with me, euen where I am, that they may behold my glory which thou hast giuen me, for thou louedst mee before the foundation of the world.

Colos. 3. 1. If ye then bee risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

9. We shall be laden with all needfull blessings in the meane time, Heb. 12. 24.

10. All this is the more comfortable, because hee liueth euer to make request for vs. There is no cessation of this office, but at all times we may haue the benefit

fit of it, Ioh. 17. 20.

Heb. 7. 25. *Wherefore he is able also perfectly to saue them that come vnto God by him, seeing hee euermueth to make intercession for them, &c.*

CHAP. XXII.

*Of the Regall office of Christ.*

**H**itherto of the priestly office of *Christ*, his *regall* office followes. And heere first I will plainly lay downe the *principles*, and proue them: and then for more euidence *methodically* for explication shew the parts of his office heerein: and lastly make vses of all.

There are seuen things to bee beleued concerning *Christ*, which belong to his regall office.

First,

First, that he ouercame sinne, death, the graue, and *hell*, and rose againe from the dead, and ascended into heauen, and sitteth at the right hand of God in *maiesty*.

That he is risen from the dead, these places are euident to keepe in our memories, Rom. i. 4. *And declared mightily to be the Sonne of God, touching the spirit of sanctification by the resurrection from the dead.*

Rom. 4. 25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification.*

I. Cor. 15. 54. *Then shall bee brought to passe the saying that is written, Death is swallowed up into victory.*

Ioh. 20. 12. *And saw two Angels in white, sitting the one at the head, the other at the feet, where the body of Iesus had laien, &c.*

Mark.

Mark. 16. 6. But hee said vnto them, be not afraid, ye seeke Iesus of Nazareth, which hath been crucified: he is risen, he is not here, behold the place where they put him, &c.

14. Finally, hee appeared vnto the eleuen, as they sate together, and reprov'd them of their unbeleeffe, and hardnesse of heart, because they beleueed not them which had seene him, being risen up againe.

2. Tim. 2. 8. Remember that Iesus Christ made of the seed of Dauid, was raised again from the dead, according to my Gospell, &c.

That hee ascended into heauen, these places may suffice to proue it, Mark. 16. 19. So after the Lord had spoken vnto them, he was receiued into heauen, and sat at the right hand of God.

Luk. 24. 51. And it came to passe that as he blessed them, he departed from them, and was carried up into heauen.



beauen.

Act. 1. 9. And when he had spoken these things, while they beheld, he was taken up; for a cloud tooke him up out of their sight.

Ephes. 4. 8. 9. 10. Wherefore hee saith, when he ascended up on high: hee led captivity captive, and gave gifts vnto men.

Now in that he ascended, what is it, but that hee had also descended first into the lowest parts of the earth.

Hee that descended, is even the same that ascended farre aboue all beauens, that he might fill all things.

That hee sitteth at the right hand of God, these places proue, Mark. 16. 19. So after the Lord had spoken vnto them, hee was receiued into heauen, and sate at the right hand of God.

Heb. 1. 9. Vnto which also of the Angels said he at any time: Sit at

my

my right hand, till I make thine enemies thy foot-stoole, &c.

Heb. 8. 1. Now of the things which wee haue spoken, this is the summe, that we haue such an high Priest that sitteth at the right hand of the throne of the maiesty in heauen, &c.

Eph. 1. 20. 21. Which he wrought in Christ when hee raised him from the dead, and set him at his right hand in the heavenly places.

Farre aboue all principalities and power, and might, and dominion, and euery name that is named, not in this world onely, but also in that that is to come, &c.

Colos. 3. 1. If yee then bee risen with Christ, seek those things which are aboue, where Christ sitteth at the right hand of God.

2. That Christ who purchased the Church by his blood, is appointed of God to be the King, and

and head of the Church, and Prince ouer the people of God, hauing all power in his owne hands, Psalm. 2. 6. *Euen I haue set my King vpon Sion mine holy mountaine.*

Matth. 28. 18. *And Iesus came and spake vnto them saying, All power is giuen vnto mee in heauen and in earth.*

Ioh. 13. 3. *Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God.*

Colos. 1. 18. *And he is the head of the body of the Church, he is the beginning and the first borne of the dead, that in all things hee might haue the preeminence.*

Reuel. 19. 16. *And he hath vpon his garment, and vpon his thigh a name written: The King of kings, and Lord of lords.*

3. That he is likewise appointed

ted to bee the law-giuer to the Church, and the Iudge of the whole world, Iam. 4. 12. *There is one law-giuer, which is able to saue and to destroy: who art thou that iudgest another man?*

Ioh. 5. 22. *For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne.*

27. *And hath giuen him power also to execute iudgement, in that he is the sonne of man.*

Act. 10. 42. *And he commanded vs to preach vnto the people, and to testifie that it is he that is ordained of God, a iudge of quicke and dead.*

Act. 17. 31. *Because hee hath appointed a day, in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen him an assurance vnto all men, in that he hath raised him from the dead, &c.*

2. Tim. 4. 1. *I charge ye there-*  
Y fore

fore before God, and before the Lord Iesus Christ, which shall iudge the quicke and the dead at his appearing, and in his kingdome, &c.

4. That his gouernment extends to the people of all nations, Psalm. 2.8. *Aske of me, and I will giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.*

Matth. 28. 18. *And Iesus came and spake vnto them, saying: All power is giuen vnto mee in heauen and in earth, &c.*

Phil. 2. 10. 11. *That at the name of Iesus should euery knee bow, both of things in heauen, and things in earth, and things vnder the earth.*

*And that euery tongue should confesse, that Iesus Christ is the Lord, vnto the glory of God the Father.*

5. That his kingdome is not  
of

of this world, but a spirituall and celestiaall kingdome, Ioh. 18. 36. *Iesus answered, my kingdome is not of this world; if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes; but now is my kingdome not from hence.*

Rom. 14. 17. *For the kingdome of God is not meate, nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.*

6. That hee will bee with his people to the end of the world, Matth. 28. 20. *Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe I am with you alwaies untill the end of the world, Amen.*

7. This his kingdome is an euerlasting kingdome, Luk. 1. 33. *And hee shall raigne ouer the house of Iacob for euer, and of his kingdome shall be no end.*

Heb. 12. 28. *Wherefore seeing we receiue a kingdome which cannot be shaken, let vs haue grace, wherby we may so serue God, that wee may please him with reuerence and feare.*

Dan. 2. 44. *And in the dayes of these Kings shall the God of heauen set vp a Kingdome, which shall neuer be destroyed, and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.*

Dan. 7. 14. *And he gaue him dominion, and honour, and a kingdome, that all people, nations, and languages should serue him; his dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shall neuer be destroyed, &c.*

*Obiection.* Against this last principle may bee objected the words of the *Apostle*, 1. Cor. 15. 24. *Then shall*

*shall be the end, when hee hath delivered the kingdome vp to God, euen the Father, when he hath put downe all rule, and all authority, and power. And therefore after that time it seemes hee shall raigne no more. For answer thereunto, we must know, that Christ shall not then cease to raigne, but on-ly cease to raigne after the same manner he doth now. That manner of administration, which hee now vseth in gathering and preserving his Church shall then cease, there shall be then no need of it.*

*Solution.*

*Thus of the principles.*

Now for the explication, that wee may more distinctly conceiue of this office of *Christ*, as King, we must consider of foure things in it.

1. The victory ouer the enemies, that opposed his title.

Y 3

2. His



2 His kingly glory, with which he was qualified, and prepared for gouernment.

3. His taking of possession of the kingdome.

4. His administration, after he had possession.

For the first, *Christ* fought for his kingdome, and most victoriously ouercame the *Diuell*, *sinne*, *death* and *hell*, and rescued his subiects from their thraldome, 1. Cor. 15. 54. 55. Colos. 2. 15. Heb. 2. 14. And this victory hee accomplished, and proclaimed in his resurrection from the dead.

For the second : the Regall glory of *Christ* consisted in two things : the first was the glorification of his humane nature. And the second was his triumph over his enemies.

The glorificatiō of his humane  
nature

nature contained, 1. the depofition of all the infirmities accompanying our nature, which hee vndertooke for our fakes; fo as now hee ceafed to hunger, or thirft, or bee weary, or feele any paine, or grieve, nor could he fuffer any more, or die.

2. The perfecting of his humane nature, with all the degrees of celeftiall gifts and endowments could poffibly befall a created nature, both in body and mind. His very body was glorified, fuprassing the *Sunne* in the firmament, for fplendor and brightneffe.

Now for the triumph of *Christ*, he acted it two waies:

1. In thofe frequent manifeftations after his refurrection for the 40. dayes hee was pleased to abide on earth.

2. In that moft glorious af-

cension riding in the chariot of triumph vp into heauen, leading with him captiuitie captiue.

The third thing is, his taking possession of his kingdome, and this he did, when he sat downe at the right hand of the Maiesty of God, and was exalted aboue all that is named, and had power ouer all things giuen him of his Father.

The fourth thing is, his administration of the kingdome, of which hee is now possesse; and this hath in it foure things:

1. The calling and gathering together both of *Iewes* and *Gentiles* belonging to the *election* of God, Rom. 8. 30. Ephes. 4. 11. 12. Esa. 11. 11. 12.

2. The prescribing of lawes, as the onely law-giuer of the Church, and this he doth wher hee propoundeth vnto his subiects

iects the rules both of beleeuing,  
and liuing by the word and mi-  
nisty of the same, adding there-  
unto the work of the Spirit, wri-  
ting his lawes vpon their hearts,  
Iam.4.12. Ier. 31.33. 2.Cor.3.  
17.18.

3. The donation of gifts, ina-  
bling men to the Kingdome of  
God, Ephes.4.8. Philip.1.29.

4. The execution of *Iustice*,  
and so he doth iustice,

1. Amongst his owne subiects,  
and so he doth them *Iustice*,

1. In iustifying them from  
their sins, in acquitting them  
and pronouncing them absol-  
ued from all the sentences of  
Gods iustice giuen out against  
them.

2. By distributing rewards  
among them, both in spiritu-  
all and temporall things.

3. By keeping them in their  
bonds,

bonds, and preserving them in the feare of God, and a iust course of life.

2. Against his enemies, whom he either restraines, or subdues: hee restraines them, by setting them their bounds, which they may not passe; by insatuating their counsels, and by being a wall of brasse about his owne. He subdues them either by conuerting them, and so making them come in, and doe him homage, or else by confounding them, which he begins partly by outward iudgements, partly by induration, as deliuering them vp to a reprobate sense, and accomplishing it in their miserable ends, casting them into vtter darkenesse.

This administration of his kingdome he executes, partly in this life, and partly in the world

to come: the one is his kingdom of grace, the other of glory; what is but begun here, is fully made compleate in that other world.

The *Vses* of the *Regall* office of *Christ* follow,

And those are partly for *Instruction*, partly for *Consolation*.

First, for *Instruction*, and wee should leame,

1. To ascribe all glory, and dominion to him for euer, wee should so admire the greatnesse and maiesty of our King, as our hearts should bee most affectionately moued to his continuall praises: Let the people praise thee, *O God*, yea, let all the people praise thee; *O* sing praises to our God, sing praises, sing praises with vnderstanding, *Psal.* 47. 6. 7. *Reuel.* 1. 5.

*Reuel.* 5. 12. 13. 14. *Saying with a loud voice, Worthie is the Lambe, that*

that was killed to receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise.

And all the creatures, which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them heard *¶* saying; Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore, &c.

And to this end wee should learne

2. *¶* To pray, that God would giue vs the spirit of wisdom and reuelation, that the eies of our vnderstanding may bee enlightened to discerne the working of his mighty power, which bee wrought in *Christ*; when he raised him from the dead, and set him at his owne right hand in heauenly places farre aboue all *principalities*, and powers, and euery name

name that is named, not onely in this world, but also in that which is to come; & hath put all things vnder his feete, and made him head ouer all things belonging to the Church, Ephes. 1. 17. to the end.

And with all we should stirre vp our selues

3. To pray daily, that his kingdome may come; that the people that yet are in darkenesse, may be conuerted; and that his glory may shine more and more in those, that haue submitted themselves to his Scepter: and to this end, that the ordinances of his kingdome, especially the preaching of the Gospell may run with power, and mightily conquer and enlarge the bounds of his kingdome; and that all opposite kingdomes may be subuerted, as is that of *Anti-Christ*, especially that



that his kingdome of glory may be hastened vpon vs.

And for our owne parts wee should euery one be ready,

4. To send our Lamb to the Ruler of the earth, Isai. 16. 1. to tender our homage, and offer our seruice, & testifie our aleageance with all humilitie, and thankfulnessse vnto this King of Kings, the Lord our mighty Redeemer, and throughout the course of our liues.

5. To bow at the name of *Iesus*, and to feare him, that is a great King aboue all gods, and hath a name aboue all names: to confesse his soueraigntie, and submit to his gouernment, and to tremble before him, and to thinke of him with all reuerence, Phil. 2. 9. 10 11. Psalm. 2. 10. 11.

6. And to come willingly at all the times of the publike assembly

sembly of his armies in holy beauty, we should all flock to the colours of the King, and neuer giue ouer the care of assembling our selues in the courts of our God; but with al gladnesse go vp to the house of the Lord, the courts of the King, the place of his holy presence, where he sits in his throne amongst vs, Ps. 110. 3.

7. To seeke to *Christ* in al our necessities, seeing hee is so exalted, that now he is able to help vs in all times of need according to the riches of his glory.

8. To be tender, and zealous for the glory and honor of *Christ*: shall not our hearts rise at the dishonour of our King?

9. To obserue whatsoeuer he commands, in nothing refusing him, that speaketh from heauen, Mat. 28. 20. *Teaching them to obserue all things, whatsoeuer I haue*  
command-

commanded you, &c.

Heb. 12. 25. See that ye despise not him, that speaketh; for if they escaped not, which refused him, that spake on earth: much more shall we not escape, if wee turne away from him, that speaketh from heauen, &c.

10. To seeke those things that are aboue, where he sitteth at the right hand of God, and to haue our conuersation in heauen, since as subiects of his kingdome wee are freemen of the new Ierusalem, the Metropolis of his kingdome.

Philip. 3. 20. But our conuersation is in heauen, from whence also we looke for the Sauiour, euen the Lord Iesus Christ.

Col. 3. 1. If ye then be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, &c.

II. To dwell securely, as acknowledging wee haue secure protection in his seruice, and not to be afraid of any feare, Ier. 23. 5. 6. *Behold, the daies come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall raigne and prosper; and shall execute iudgement and iustice in the earth.*

*In his daies Iuda shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him; The Lord our righteousness, &c.*

12. To carry our selues, as the seruants of the King. His subiects should differ in their manners from all other nations; and his seruants should order themselves so, as may become his honour. And thus wee should alwaies resist to our power the kingdom of darkenesse, and set our selues to ouercome the world, and as con-

querours to denie our selues in the affection to the profits, and pleasures, &c. of the world: and liue out of the feare of the disgrace of the world, knowing it is honor enough to be such a Kings seruants; and out of feare euen of death it selfe, as knowing our deliuerance by the victory, which our Sauour had ouer death; and the assurance that he will come againe, and make our vile bodies like to his glorious body.

And as this may teach men in general, so there be diuers things to bee vrged from hence vpon particular persons: as

First, Kings, *Iudges*, and Rulers of the people should take notice of this, and do their homage, and bring their presents to this King of al Kings, Psalm. 68. 29. and seeing they are but his *Viceregis*, they should bee learned in the Lawes

Lawes of his kingdome, and get  
wisdome to carry themselves so,  
as may become those that repre-  
sent his person, not daring to op-  
pose the gouernment of *Christ*,  
or to set themselves to oppresse  
his subiects, Psalm. 2. 10. 11.

Secondly, Ministers should  
especially stirre vp themselves to  
mind this great worke of separa-  
ting men from the world, to the  
kingdome of *Christ*.

Thirdly, priuat *Christians* must  
take heed of iudging one ano-  
ther: for all *iudgement* is commit-  
ted to the Sonne, and hee is the  
only supreme *iudge* and Lawgi-  
uer; and therefore the *Apostle*  
*Iames* inferres, wee ought not to  
iudge our brethren.

Fourthly, such as haue parted  
with their friends by death, must  
not sorrow for them that are  
gone, as men without hope, see-

ing the kingdom of God is come upon them, and they are with the *Lord*, and their dead bodies shall *Christ* bring with him in his coming, therefore they should not shame the gouernment of *Christ* by the ignorance heereof, but comfort themselues with these things, 1. Thes. 4. 13.

Secondly, this may serue for wonderful *consolation* to the godly, and that two waies,

1. The children of *Zion* may reioyce in their King, Psal. 149.

2. *Let Israel reioyce in him, that made him, and let the children of Zion reioyce in their King.* If they consider their wonderfull happinesse, in being subiect to such a King, as

1. Was chosen and appointed by God himselfe immediately, Psalm. 2. 6. 7. 8. *Euen I haue set my King vpon Zion*

*mine*

*mine holy mountaine.*

2. Was qualified with gifts  
about all his fellowes, euen a-  
bout all the men on earth, or  
*Angels* in heauen, Psalm. 45. 2.

3. Is independant: his sub-  
iects are not charged with  
supporting or defending him,  
but he defends and maintains  
them, *Isaiah* 9. 7.

4. Is alwaies present with  
his subiects, *Matth.* 28. 20. *And  
loe, I am with you alway untill the  
end of the world, Amen.*

5. Is head of all principali-  
ties and powers, and hath all  
honour and power giuen him  
in heauen and earth, rules o-  
uer all nations, people, and  
languages, *Col.* 2. 9. *Dan.* 7. 13.  
14. 27.

6. Cannot die, but liues  
for euer.

2. They ought exceedingly



to reioyce, if they consider the priuiledges they haue in being subiects in the Kingdome of *Christ*: for thereby

1. They haue the fauor and presence of God with them; his couenant of peace, and his sanctuary with them, Ezech. 37. 26. 27.

2. They haue great dignitie, they are made Kings themselves, a roiall Nation: they are *Princes* of the people, euen all the people of the God of *Abraham*, Reuel. 1. 6. 1. Peter 2. 9.

3. They haue roiall entertainment, and are daily feasted of their King, daily banquets in the Word and Sacraments, *Christ* supping with them, Reuel. 3. yea, giuing his owne body for meate, and his own blood for drink, Isa. 25. 6.

4. They

4. They dwell ſafely, and find ſhelter and ſuccour in all diſtreſſes, Iſaiah 25.4. Ezech. 34.25. *Michael* the great Prince ſtandeth for the children of the people, Dan. 12.1.

5. Their King is exalted to the ſupremest honour, and therefore is able to preſerve them wonderfully; and promiſed before hee was exalted, that he would provide them a place, Iohn 14.2.

## CHAP. XXIII.

## Of the Church.

Ephes. I. 22.

*And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head to the Church, &c.*

**H**itherto of the meanes of grace, the subiect of grace followes, and that is the Church.

The Church is the whole multitude of men elected to eternall life by God in *Christ*.

Concerning the Church, there are these *Principles* :

First, that it is a companie of men separate from the world, gathered by the voice of *Christ* : the Scripture still makes a difference between the world, and the Church

Church; and the word signifieth such, as are gathered together by the voice of Gods Criers, Iohn 17.9. *I pray for them, I pray not for the world, but for them which thou hast given me: for they are thine.*

Verf. 14. *I haue given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world, &c.*

Secondly, that she is one, Eph. 4.4. *There is one body, and one spirit, euen as ye are called in one hope of your saluation.*

Cant. 6.8. *But my Dove is alone, and my undefiled, shee is the onely daughter of her mother, and shee is deare to her that bare her, &c.*

Gal. 3.28. *There is neither Iew, nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Iesus Christ.*

And the Church is one, as in many other respects; so because  
all

all the godly are mystically vnit-  
ed in one body, Rom. 12. 5. So  
we being many are one body in  
Christ, and every one one anothers  
members.

Ephes. 4. 15. 16. But let vs fol-  
low the truth in loue, and in all  
things grow vp into him which is  
the head, that is, Christ.

By whom all the body being con-  
pled, and knit together by every  
ioint for the furniture thereof (ac-  
cording to the effectual power which  
is in the measure of every part) re-  
ceiveth encrease of the body into the  
edifying of it selfe in loue.

Thirdly, that shee is knit vnto  
Christ her head by an indissolu-  
ble vnion, Colos. 1. 18. And hee  
is the head of the body of the Church,  
hee is the beginning, and the first  
borne of the dead, that in all things  
he might haue the preeminence.

Colos. 2. 19. And boldeth not the  
head,

head, whereof all the body furnished and knit together by ioynts and hands, encreaseth with the encreasing of God.

1. Cor. 12. 27. Now ye are the body of Christ, and members for your part.

Ephes. 1. 22. 23. And hath made all thing: subiect vnder his feet, and hath appointed him ouer all things to be the head to the Church,

Which is his body, euen the fulnesse of him that filleth all in all things. So as she is truly bone of his bone, and flesh of his flesh, Ephes. 5. 30. For wee are members of his body, of his flesh and of his bones.

One with Christ, not in nature as the Trinity is one; nor in person, as the two natures in Christ, but in spirit, Ioh. 4. 13. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his

*his spirit.* For the spirit of the Sonne dwelleth in vs.

Fourthly, that shee is holy, Ephes. 5. 27. *That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holy and without blame, &c.*

1. Pet. 2. 9. *But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his maruellous light, &c.*

Dan. 7. 18. *And they shall take the kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.*

And so she is holy,

1. By separation from the world, in that the godly are consecrated to holy vses: they are holy by calling.

2. By inchoation of true holinesse

holinesse in nature, and practice, Tit. 3. 5. *Not by the workes of righteousness which wee had done, but according to his mercy he saved vs by the washing of the new birth, and the renewing of the holy Ghost.*

3. By imputation of *Christs* holinesse being washed in his blood, Heb. 10. 10. *By the which will we are sanctified, even by the offering of the body of Iesus Christ once made.*

4. By consummation of all holinesse in the other world.

Fifthly, she is *Catholick*: this is one of the Articles of the Creed: the Church is *Catholick* in three respects:

1. In respect of time, all the godly being members of this one body, though they live in all the severall ages since the beginning of the world.

2. In respect of place, because  
all



all the iust both in heauen and earth are all of this one body, Ephes. 1. 10. *That in the dispensation of the fulnesse of the times hee might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ.* And so from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church vniuersall.

3. In respect of persons, because it is gathered especially since *Christ*, out of all nations, there being no difference put in respect of mens outward condition, Reuel. 5. 9. 10. *And they sung a new song saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation.*

*And*

*And hast made vs vnto our God  
Kings and Priests, and wee shall  
raigne on earth.*

*Galath. 3. 28. There is neither  
Iew nor Grecian, there is neither  
bond nor free; there is neither male  
nor female: for yee are all one in  
Christ Iesus.*

*Sixthly, that shee is militant,  
that is, she is in this life exposed  
to crosses, and afflictions, and  
tentations, and oppositions,  
2. Timoth. 4. 7. 8. I haue fought a  
good fight, and haue finished my  
course: I haue kept the faith.*

*For henceforth is laid vp for me  
the crowne of righteousness, which  
the Lord the righteous Iudge shall  
giue me at the day, and not to mee  
onely, but vnto all them also which  
loue his appearing.*

*Luk. 9. 24. For whosoever will  
saue his life shall lose it; and whoso-  
uer shall lose his life for my sake, the  
same*

same shall saue it.

Act. 14. 22. Confirming the disciples hearts, and exhorting them to continue in the faith, affirming, that wee must through many afflictions enter into the kingdome of God, &c.

Reuel. 1. 9. I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the isle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

Reuel. 12. 11. But they overcame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death, &c.

Ephes. 6. 12. For we wraastle not against flesh & blood, but against principalities, against powers, & against the worldly gouernours, the princes of the darknesse of this world, &c.

Now the Lord would haue his Church so exposed to crosses,

ses, both for his owne sake, and for hers, and for his enemies sake: 1. For his owne sake, that he might shew his hatred of *sin*, euen in his owne, and the glory also of his power and mercy in their deliuerance, as well as his *iuslice* in their afflictions. 2. For their sakes, that being in the warfare humbled and tamed for their sinnes, they might not perish with the world, 1. Cor. 11. 31. 32. and may be herein like to *Christ*, Rom. 8. 27. 3. For their enemies sake, that they may know, that they shall neuer be spared, if God spare not his owne children, 1. Pet. 4. 17. *For the time is come that iudgement must begin at the house of God: if it first begin at vs, what shall the end be of them, which obey not the Gospell of God?*

Seuenthly, that she is inuincible, Matth. 16. 18. *And I say also*

A a

unto

unto thee, that thou art Peter, and upon this rocke I will build my Church; and the gates of hell shall not overcome it.

Rom. 8. 37. Neuerthelesse in all these things we are more then conquerers, through him that loved vs.

38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come :

39. Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

1. Pet. 5. 10. And the God of all grace, which hath called vs unto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you, &c.

The vses of these principles may be either

for

for { 1. *Instruction.*  
 { 2. *Consolation.*

1. For instruction, and so the sound consideration heereof may serue :

First, to stirre vs vp to pray, that God would open our eyes to see the glory of his power and grace in the calling of his Church out of the world; and the most happy supremacie of *Christ* ouer the *Church*, and our owne felicity, if we be members of the *Church*, Ephes. 1. 17. &c.

Secondly, to inflame in vs the care to make our calling and election sure, that so we may be infallibly assured that we are members of the true Church. If any aske for some plaine signe, by which briefly the heart of man may establish it selfe in this point: I answere, that to be assu-

red that we are true members of the Church, and body of *Christ*, we must carefully try our selues by such signes as these. For they are members of the Church.

1. That are called out of the world by the voice of the crier, and separated by the power of the word.

2. That relie vpon *Christs* merits for righteousness and saluation.

3. That cleaue vnto such as feare God with vnchangeable affections, as the onely people of the world.

4. That are reformed from their old euill conuersation, to the constant endeauours of a holy life.

Thirdly, if we finde our selues to be of the *Church*, wee should strieve for exceeding thankfulness to God, that hath called vs out  
of

of darknesse to this maruellous light, and saued vs from the common condemnatiō of the world, 1. Pet. 2. 9.

Fourthly, we should labour by holinesse of life to exceed all the *Papists*, or *Pagans* of the world, that men might see by our piety, that God hath done more for vs then for any such as they: our workes should speake for vs, that we are of the true Church; and not by our sinful liues dishonour God, as our Father, or the Church as our mother, Ephes. 1. 4. Ephes. 2. 8. *Christ comes into his garden, to see how his plants grow, Cant. 6. 10. I went downe to the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranets flourished.*

Fifthly, wee should know no man after the flesh, nor reckon of



men by their meanes in the world, but by their relation to Christ, or the Church, 2. Cor. 5. 16. *Wherefore henceforth know we no man after the flesh; yea though wee haue knowne Christ after the flesh, yet now henceforth know we him no more.*

Sixthly, wee should therefore auoid the society of the wicked, and not forsake the fellowship of the godly, 2. Cor. 6. 15. *What concord hath Christ with Belial? or what part hath the beleemer with the infidell, &c.*

Ephes. 5. 7. *Be not therefore companions with them.*

11. *And haue no fellowship with the vnfruitfull workes of darknesse, but euen reprove them rather.*

2. Thes. 3. 14. *If any man obey not our saying, note him by a letter, and haue no company with him, that he may be ashamed.*

Heb.

Heb. 10. 25. *Not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much more, because ye see the day draweth neere.*

Seuenthly, wee should therefore carrie our selues one towards another, as fellow-seruants in the same family, and fellow-citizens in the same City, with all meeknesse, patience, v-nity, and loue, Ephes. 4. 2. 3. *With all humblenesse of mind, and meeknesse, with long suffering, supporting one another through loue, endeavouring to keepe the v-nity of the spirit in the bond of peace, &c.* Willingly imploying our gifts for the good of the Church, Rom. 12. 6. 7. 8.

Eightly, seeing wee are in a continuall warfare, wee should stand vpon our guard, quitting

vs like men, and bee strong, putting on all the armour of God, Ephes. 6. 10.

Ninthly, wee should for euer learne to thinke and speake reuerently of the Church of God, seeing it is the house of God, the family of *Christ*, the ground and pillar of the truth, & that Gods people are Gods hidden ones, Ephes. 3. 15. 1. Tim. 3. 15. Psalm. 83. 3. And in particular, both Ministers and Magistrates, that are deputed to the gouernment of the *Church* vnder *Christ*, shuld be carefull to doe their duties with all care. Ministers are charged in these Scriptures, Ioh. 21. 15. 16. 1. Pet. 5. 2. 1. Cor. 12. 28. 1. Tim. 3. 15. as before.

And Magistrates must remember that God hath giuen them to bee nursing fathers to the Church, Esa. 60. 10. 11. 2. Chro.

34.33.and 35.3.&c.

And here is matter of singular *consolation* for all the true members of the true Church, if they consider :

First, the loue of *Christ* toward them. Hee affecting them, as a Spouse or Wife, 2.Corint. 11.2. Reuel. 19.7.

Secondly, the fellowship they haue with *Christ*, 1.Cor. 1.9. *God is faithfull, by whom ye are called into the fellowship of his Sonne Iesus Christ our Lord, &c.*

Thirdly, the care of *Christ* for their *sanctification*, Eph. 5.25.26. *Christ loued the Church, and gaue himselfe for it, that he might sanctifie it, and cleanse it by the washing of water through the word.*

Fourthly, the roiall furniture, with the which from *Christ* they are clad, being not destitute of any heauenly gifts, 1.Cor. 1.7. So  
yee

*ye are not destitute of any gift, waiting for the appearing of our Lord Iesus Christ.*

*Ephes. 1. 3. Blessed be God, even the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessing in heauenly things in Christ.*

*Col. 2. 19. All the body furnished and knit together by ioynts & bands, increaseth with the increasing of God.*

*Fifthly, their safetie in al their warfarings, and their conquest and deliuerance out of all their troubles, and their assurance of full happinesse in the end.*

*Rom. 8. 37. Neuerthelesse in all these things wee are more then conquerours, through him that loued vs:*

*Verf. 38. For I am perswaded that neither life nor death, &c.*

*Verf. 39. Shall be able to separate*

*rate*

rate vs from the lone of God, which is in Christ Iesus our Lord.

Col. 1. 18. And he is the Head of the body of the Church : he is the beginning, and the first borne of the dead, that in all things hee might haue the preeminence.

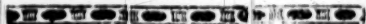
1. Pet. 5. 10. The God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, will make you perfect, confirme, strengthen and stablish you. &c.

And all this should comfort the more ;

1. If we remember what wee were, and are in our selues. The Church is black, Cantic. 1. 4. And the daughter of Pharaoh, Psal. 45. and Christ found her out first in her blood, Ezech. 16. 6.

2. If we consider, that there is no accepting of persons : but the Eunuchs and the strangers may be

be admitted into the Church, as well as the children of the Kingdome, *Isaiah 56.3. Let not the son of the stranger which is ioyned to the Lord, speake, and say, the Lord hath surely separate me from his people, neither let the Eunuch say, Behold, I am a dry tree, &c.*



## CHAP. XXIV.

*Of Iustification.*

**H**itherto of the subject of grace, viz. the Church: the degrees of grace in this life are two.

First, *Iustification.*

Secondly, *Sanctification.*

Concerning *Iustification*, there are these *principles*:

First, that al men haue sinned, and the whole world is guilty before

fore God naturally, and in themselves, Rom. 3. 19. 23. Now wee know, that whatsoeuer the Law saith, it saith to them, which are vnder the Law; that euery mouth may be stopped, and all the world be culpable before God.

For there is no difference: for all haue sinned, and are deprived of the glory of God.

Gal. 3. 22. But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.

Secondly, that by mens owne workes no flesh can be iustified, Rom. 3. 20. Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

Titus 3. 5. Not by the workes of righteousness which wee had done, but according to his mercy bee saved



us by the washing of the new birth,  
and the renewing of the holy Ghost.

Gal. 3. 11. And that no man is  
iustified by the Law in the sight of  
God, it is euident: for the iust shall  
live by faith.

Phil. 3. 9. And might be found  
in him, that is, not hauing mine own  
righteousnesse, which is of the Law,  
but that which is through the faith  
of Christ, euen the righteousnesse,  
which is of God through faith.

Iustified, I say, before God: for  
by workes wee may bee iustified  
before men, of which *iustification*  
the *Apostle Iames* speakes in his se-  
cond Chapter, &c.

Thirdly, that the righteous-  
nesse, which maketh vs iust, is in  
Iesus Christ, being made ours by  
imputation.

2. Cor. 5. 21. For he hath made  
him to bee sinne for vs, which knew  
no sinne, that we should be made the  
righ-

righteousnesse of God in him.

1. Cor. 1. 30. But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

Rom. 5. 18. 19. Likewise then as by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit is bounded toward all men to the iustification of life:

For as by one mans disobedience many were made sinners: so by the obedience of one, shall many also bee made righteous.

Phil. 3. 9. And might be found in him, that is, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, euen the righteousness which is of God through faith.

Ier. 23. 6. In his daies Iuda shall be saued, and Israel shall dwell safely, and this is the name, whereby they

they shall call him, The Lord our righteousness.

Rom. 4. 7. Blessed are they, whose iniquities are forgiven, and whose finnes are covered, &c.

4. That this righteousness is made ours onely by faith, and so we are iustified onely by faith, as it apprehends, and laies hold vpon, and relies on the righteousness of Christ, Rom. 3. 28. Therefore we conclude, that a man is iustified by faith, without the workes of the Law.

Gal. 2. 16. Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, even we, I say, haue beleened in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law; because that by the workes of the Law no flesh shall be iustified.

Rom. 1. 26. 17. For I am not ashamed

shamed of the Gospell of Christ : for it is the power of God vnto saluation to euery one that beleeneth; to the Jew first, and also to the Grecian :

For by it the righteousnesse of God is reuealed from faith to faith, as it is written : The iust shall liue by faith, Heb. 11.6. But without faith it is vnpossible to please God.

5. That this faith is the gift of God, Ioh. 6.29. Iesus answered and said vnto them; This is the worke of God, that yee beleue in him, whom he hath sent.

Rom. 12.3. For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand : but that he vnderstand according to sobrietie, as God hath delt to euery man the measure of faith.

Phil. 1.29. For vnto you it is giuen for Christ, that not onely yee

Bb

should

should beleue in him, but also suffer for his sake.

Ephesians, 2. 8. For by grace are yee saved through faith, and that not of your selues: it is the gift of God.

Hebrewes, 12. 2. Looking vnto Iesus, the author and finisher of our faith, &c.

Sixthly, that all men haue not faith, Iſaiah, 53. 1. Who will beleue our report? and to whom is the arme of the Lord reuealed?

2. Theſſ. 3. 2. For all men haue not faith.

And therefore this faith is called the faith of Gods Elect, Titus 1. 1. Paul a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods Elect.

Seuenthly, that there is but one kind of faith, by which all the elect of God are iuſtified, Ephes.

phel.4.5. *There is one Lord, one Faith, one Baptisme, &c.*

Eighthly, that being iustified by faith, wee haue peace with God, and forgiuenesse of all our sins, Rom.3.25. *Whom God hath set forth to bee a reconciliation through faith in his blood, to declare his righteousness by the forgiuenesse of sinnes, that are passed through the patience of God, &c.*

Rom.5.1. *Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ.*

The consideration of these principles should worke in vs :

First, a speciall care of diuers duties ; as

1. The detestation of that doctrine, that teacheth men to rest vpon the merits of their owne works, contrary to these expresse Scriptures, Rom.3.20. *Therefore by the works of the Law shall no flesh*

be iustified in his sight: for by the Law commeth the knowledge of sin.

Gal. 3. 10. For as many as are of the workes of the Law, are under the curse: for it is written, Cursed is every man, that continueth not in all things, which are written in the book of the Law to doe them.

Ephes. 2. 8. 9. For by grace are ye saved through faith, and that not of your selues, it is the gift of God:

Not of workes, least any man should boast himselfe.

Titus 3. 5. Not by the works of righteousness which we had done, but according to his mercy he saved vs.

All which we should carrie in our minds.

2. The inflamation of the loue of Christ in vs, and the admiration of the riches of Gods grace, Rom. 5. 6. 7. 8. For Christ, when we were yet of no strength, at his time died.

died for the ungodly.

*Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be, that one dare die.*

*But God setteth out his love toward vs, seeing that while we were yet sinners, Christ died for vs.*

3. An especiall care aboue all things to belecue, accounting all things but dung, in comparison of the knowledge of *Christ* herein. Without this faith it is impossible to please God, Heb. 11.6. Wee should neuer rest, till wee could say, it is the *Lord* our righteousness, Ier. 23.6. We are vndone, if we haue not such a faith as will *iustifie* vs.

*Quest.* Tell vs distinctly, what wee must doe about beleeuing, which being done, wee may be sure we are iustified.

*Solut.* First, thou must belecue, that *Iesus* of *Nazareth* is the pro-



be iustified in his sight: for by the Law commeth the knowledge of sin.

Gal. 3. 10. For as many as are of the workes of the Law, are under the curse: for it is written, Cursed is every man, that continueth not in all things, which are written in the book of the Law to doe them.

Ephes. 2. 8. 9. For by grace are ye saved through faith, and that not of your selues, it is the gift of God:

Not of workes, least any man shou'd boast himselfe.

Titus 3. 5. Not by the works of righteousness which we had done, but according to his mercy he saved vs.

All which we should carrie in our minds.

2. The inflamation of the loue of Christ in vs, and the admiration of the riches of Gods grace, Rom. 5. 6. 7. 8. For Christ, when we were yet of no strength, at his time died

died for the vngodly.

*Doubtlesse one will scarce die for a righteous man : but yet for a good man it may be, that one dare die.*

*But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.*

3. An especiall care aboue all things to belecue, accounting all things but dung, in comparison of the knowledge of *Christ* herein. Without this faith it is impossible to please God, Heb. 11.6. Wee should neuer rest, till wee could say, it is the *Lord* our righteousness, Ier. 23.6. We are vndone, if we haue not such a faith as will *iustifie* vs.

*Quest.* Tell vs distinctly, what wee must doe about beleueing, which being done, wee may be sure we are iustified.

*Solut.* First, thou must beleue, that *Iesus of Nazareth* is the pro-

mised *Messias*, and the very Son of God, Matth. 16. 16.

1. Iohn 4. 15. *Whosoever confesseth, that Iesus is the Sonne of God, in him dwelleth God, and he is in God.*

Secondly, thou must rest vpon the *passion* and obedience of *Iesus Christ*, as the onely sufficient meanes of thy happinesse, receiving the promises, that declare thy liberty so to doe, Rom. 4. 23. 24. Rom. 5. 17.

Thirdly, thou must in thy prayers present *Christ* to God, and make it knowne as a couenant of thy heart, that thou doest relie vpon him onely; and so giue glory to God against the feare of the Law, sinne, death, and hell.

Fourthly, thou must resolue to rest in this course, and neuer to depart from thy confidence herein: thus the iust must liue by their faith. Thus

Thus of the third vse.

Fourthly, we should bee stirred vp to shew forth daily the vse, and power, and truth of our *iustification* by the effects of it; which we should strue to stirre vp in vs, as namely wee should shew, that we are iustified :

1. By confirming our consciences in peace and tranquillitie.

2. By going boldly to God, and the throne of his grace; as knowing in how much grace we stand with God.

3. By comforting our selues in the hope of glory, as knowing that we are heires of the world.

4. By glorying in tribulation, being neuer ashamed of our faith and hope, Rom. 5. 1. 2. 3. 4. 5. &c.

5. The doctrine of our free iustification should teach vs to

carie our selues with all compassion and meekenes toward other men, that yet liue in their sins: for we were such as they once, till the grace of God appeared without any desert of ours.

Titus 3. 1. 2. 3. 4. 5. &c. *Put them in remembrance, that they be subiect to the principalities, and powers, and that they bee obedient and readie to euery good worke.*

*That they speake euill of no man; that they be no fighters, but soft, shewing all meekenesse vnto all men:*

*For we our selues were in times past vnwise, disobedient, deccined, seruing the lusts, and diuers pleasures, liuing in maliciousnesse, and enuie, hatefull, and hating one another, &c.*

6. We should bee carefull of good workes, to free the glorious doctrine of liberty from the aspersions of euill men, and to shew

shew our thankfulnesse to God,  
and the truth of our faith, Rom.

3.31. *Doe we then make the law of  
none effect through faith? God for-  
bid; yea we establishe the law.*

Iam.2. the latter part of the  
Chapter.

Tit.3.7.8. *That we being iustifi-  
ed by his grace, should bee made  
heires according to the hope of eter-  
nall life.*

*This is a true saying, and these  
things I will thou shouldest affirme,  
that they which haue beleueed in  
God, might be carefull to shew forth  
good workes, &c.*

7. This should make vs for  
euer to iudge of mens worth by  
their faith, and to say, Oh, he, or  
she is blessed, that beleueed; and  
to account highly of poore Chri-  
stians, that are rich in faith.

Iam.2.5.

8. For euer while we liue, we  
should glory not in our selues,  
but

but in the *Lord*, acknowledging whatsoeuer we are, we are by the grace of God, 1. Cor. 1. 31. *That according as it is written, He that reioyceth, let him reioyce in the Lord &c.*

Rom. 3. 27. *Where is then the reioycing? It is excluded: by what law? of workes: Nay, but by the law of faith &c.*

Secondly, this doctrine should worke in vs much consolation, euen life from the dead: *Iustification* is called *iustification* of life, Rom. 5. 18. It should quicken vs aboue many other doctrines, and the rather if we consider,

1. That in *Christ* there is a daily propitiation for all our sins, Rom. 3. 25. 1. Ioh. 2. 2. Hee will see our filthy garments taken off vs, and clothe vs with change of raiment, Zach. 3. 3. 4.

2. That the very blessing of *Abraham*

*Abraham* comes vpon vs; we are heires of the world as well as hee, Galath. 3. 9. *They which bee of faith, are blessed with faithfull Abraham.* Rom. 4. 11. 12.

3. That though this be clogged with a condition of beleeuing; yet wee are not excepted, but may lawfully rest vpon *Christ*; yea wee are commanded to belecue, 1. Ioh. 3. 23. *This is then his commandement, that wee beleue in the name of his Sonne Iesus Christ, &c.* Yea God doth beseech vs to be reconciled, 2. Cor. 5. 20. *Now then are wee Embassadors for Christ, as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God, &c.*

4. That this beleeuing in *Christ*, makes vs accounted as righteous as euer *Adam* was, or we could haue been, if wee had kept



kept the morall law, and God is as well pleased with vs : our faith is accounted for righteousness, and in stead of it, Rom. 4. 5. *But to him that worketh not, but belieueth in him that iustificth the vngodly, his faith is counted for righteousness.*

5. That we may from hence gather also assurance of raigning with God in another world, as the *Apostle* shewes, Rom. 5. 9. 10. 11. *Much more then being now iustified by his blood, we shall bee saued from wrath through him.*

*For if when we were enemies, wee were reconciled to God by the death of his Sonne; much more being reconciled, wee shall bee saued by his life.*

17. *For if by the offence of one death raigned through one; much more shall they which receiue the abundance of grace, and of the gift of*

*of righteousness, reign in life through one, that is, Iesus Christ.*

*Rom. 8. 30. Whom he iustified, them also he glorified, &c.*

6. Lastly, that nothing shall separate vs from this loue of God, no accusation shall bee receiued against vs, *Rom. 8. 33. 34. 35.*

Thirdly, this may serue for great reproofe,

1. First, for the neglect of faith in many; oh who hath bewitched thee, that thou shouldest not belecue? why will yee still bee shut vp, and liue vnder the curse? *Galath. 3. 1. O foolish Galatians, who hath bewitched you.*

10. *As many as are vnder the workes of the law, are vnder the curse, &c.*

23. *Before faith came, wee were kept vnder the law, & shut vp, &c.*

2. Of

2. Of the most of vs, for leaning still too much to our owne workes; we can hardly tell, how, in our either glorying, or grieving, to quit our selues from the infection of pleading merit of workes.

3. Of many deare seruants of God for their slothfulnesse, and miserable neglect of the assurance of faith; resting still in their weaknesse of faith, and not struing to be fully perswaded.

CHAP.

CHAP. XXV.  
*Of Sanctification.*

1. Thes. 4. 4.

*For this is the will of God, even  
your sanctification.*



Hitherto of *Iustification*;  
*Sanctification* fol-  
lowes. Concerning  
*Sanctification* there  
are these principles :

1. That whom God iustifieth,  
he sanctifieth, Rom. 8. 30. More-  
ouer whom he predestinate, them al-  
so hee called, and whom hee called,  
them also he iustified, and whom he  
iustified, them he also glorified.

Ezech. 36. 26. 27. &c. *A new  
heart also will I giue you, and a new  
spirit will I put within you, and I will  
take*

take away the stony heart out of your body, and I will giue you an heart of flesh.

And I will put my spirit within you, and canse you to walke in my statutes, and ye shall keepe my iudgements and doe them, &c.

2. That to be truly sanctified, is to die to sinne, and to rise againe to newnesse of life, Rom. 6.1.2.3.4. What shall we say then? shall we continue in sinne, that grace may abound? God forbid: how shall we that are dead to sinne, liue yet therein?

Know ye not, that all wee which haue bin baptized into Iesus Christ, haue been baptized into his death?

We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walke in newnesse of life, &c. Or it is to repent & beleue the

the Gospell, Mark. 1. 15. *The time is fulfilled, and the kingdome of God is at hand: repent, and beleene the Gospell.*

3. That except wee be borne againe, we cannot enter into the kingdome of God, Ioh. 3. 5. *Iesus answered, verily, verily I say vn. to thee, except that a man bee borne of water and of the spirit, hee cannot enter into the kingdome of God.*

Heb. 12. 14. *Follow peace with all men, and holinesse, without the which no man shall see the Lord.*

1. Ioh. 1. 7. *But if we walke in the light, as he is in the light, wee haue fellowship one with another, and the blood of Iesus Christ his Sonne cleaseth vs from all sinne.*

2. Cor. 5. 17. *Therefore if any man be in Christ, let him bee a new creature: old things are passed away, behold all things are become new.*

Fourthly, that sanctification is Gods gift, and worke in *Iesus Christ*; we can no more conuert our selues, then wee can beget our selues at first: wee can no more create our selues new men, then wee can create our selues men, *Act. 5. 31. Him hath God lifted vp with his right hand to bee a Prince, and a Sauour, to giue repentance to Israel, & forgiveness of sins.*

*Act. 11. 18. When they heard these things, they held their peace, and glorified God saying: then hath God also to the Gentiles granted repentance vnto life.*

*2. Tim. 2. 25. Instructing them with meeknes, that are contrary minded, prouing if God at any time will giue them repentance, that they may know the truth.*

*1. Cor. 1. 30. But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and*

and sanctification and redemption.

Ezech. 37. 28. Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my sanctuary shall be amongst them for evermore.

Tit. 3. 5. Not by the workes of righteousness which wee had done, but according to his mercy he saved vs by the washing of the new birth, and the renewing of the holy Ghost.

Fifthly, that our sanctification is vnperfect, while wee liue in this world, 1. Ioh. 1. 8. If wee say that wee haue no sinne, wee deceiue our selues, and the truth is not in vs.

Prou. 24. 16. For a iust man falleth seuen times and riseth againe: but the wicked fall into mischief.

Esa. 64. 6. But we haue all been as an vncleane thing, and all our righteousness is as filthy clouts; and we do all fade like a leafe, and our iniqui-



*ties like the wind have taken vs away.*

The vses may be for

*Information :*

*Instruction :*

*Humiliation :* and

*Consolation.*

For the first : wee may heere take notice of the wisdome of God in curing the posterity of *Adam*. Wee receiued a double disease from *Adam* : the one was guilt of eternal death : the other was corruption of nature. By *Iustification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second, we may here learne many things :

The first is carefully to studie our owne sanctification, & compell vpon our selues a more constant endeaour of sound reformation. To this end I propound

pound two things :

1. Certaine *motiues* which we should haue continually in our minds, to stirre vs vp to the care of holines, and to get true grace.

2. Certaine rules, which may exceedingly further vs about our *Sanctification*.

The *motiues* are these, amongst many :

1. The commandement of God, 1. Thes. 4. 3. *This is the will of God, euen your sanctification.*

Ephes. 2. 10. *For wee are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.*

2. The conscience of our debt, which we owe heerein, Rom. 8. 12. *Therefore brethren we are debtors, not to the flesh to live after the flesh: being redeemed by Christ.*

Tit. 2. 14. *Who gaue himselfe for*

*vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people to him selfe, zealous of good workes.*

3 The consideration of our owne dignity: wee are the children of God, the temples of the holy Ghost; Kings and Priests vnto God; Gods owne peculiar people and inheritance.

4. The rich promises that belong to godlinesse, 1. Tim. 4. 8. *For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.*

5. The assuring hereby of our calling, and Election, 2. Pet. 1. 10. *Wherefore brethren, giue rather diligence to make your calling and election sure: for if ye do these things, ye shall neuer fall.*

6. The excellency of good workes:

workes: they are sacrifices seasoned with the salt of faith, kindled with the fier of the holy Ghost, offered by the merit of *Christ*, and accepted of God, 1.Pet.2.5. *And yee be made a holy Priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.*

7. The silencing of the ignorant from speaking euill, 1. Pet. 2.15. *For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish.*

8. Because else,

1. The name of God will bee blasphemed, Rom. 2.24. *For the name of God is blasphemed among the Gentiles, through you.*

2. Sam.12.14. *Howbeit because by this deed thou hast caused the enemies of the Lord to blaspheme, the child that is borne*

*unto thee shall surely die, &c.*

2. The spirit of God will be grieved, and the workes of the spirit deaded, Ephes. 4. 30. *And grieve not the holy spirit of God, by whom ye are sealed unto the day of redemption.*

3. The iudgement of God will be prouoked, Psalm. 89. 31. 32.

The rules we had need to bee put in minde of, that concerne *Sanctification*, either shew vs what to take heed of, or what to doe.

That wee be not deceiued in this great worke of true grace, we must take heed,

First, of wretchlesnesse and security, whereby a man liues so, as he is insensible and carelesse of reformation altogether. Awake thou that sleepest, Ephes. 5. 14.

Secondly, of the daily baits, and methods of *sinne*: be not in-  
snared

insnared with the pleasures of sinne, which are but for a season; but circumsise betimes the foreskins of your hearts, Ier. 4. 4.

Thirdly, of procrastination, and delaying of time in the businesse of reformation. For thy life is vncertaine, Matth. 25. 13. and euery day addes to the heap of sinne, and of wrath, Rom. 2. 5. Sinne not against thy purposes of amendment, lest thou grow more hardened.

Fourthly, of hypocrisie, and fained holinesse, Esa. 58. 2. Iam. 4. 8.

Fifthly, of the perswasion of the merit of your owne works, Rom. 10. 3. *For they being ignorant of the righteousnessse of God, and going about to stablish their owne righteousnessse, haue not submitted themselves to the righteousnessse of God &c.*

Sixthly, of temporary righteousness, Hosh. 6.4. *Ephraim, what shall I doe unto thee? O Iuda, how shall I intreat thee? for your goodnes is as a morning cloud, and as a morning dew it goeth away.* Or being weary of well doing, Gal. 6.9. *Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not, &c.*

Seuenthly, of the precepts of men, Mat. 15.9. *In vaine they worship me, teaching for doctrine mens precepts.*

Ezech. 20.18. *But I said unto their children in the wildernes, walk ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their idols.*

Eighthly, of looking after the example, and fashion of the world, Rom. 12.2. *Frame not your selues like unto this world.*

Ninthly, neglect of prayer for  
the

the particular furtherance of reformation and grace, Lam. 5.21. shall he not giue vs his holy Spirit, if we aske him, as our Sauiour sheweth in the *parable*?

Tenthly, let the best of vs take heed of a strange deceit, and that is to rest in faire words, and attentive hearing. How is it, that men, that heare many precious counsels, comforts, & reproofes, goe away without any reformation, and thinke they doe well, if they commend the Sermon? &c. Oh, how common is this disease to be awake to heare of the disease, or medicine, and fall a sleepe before it be applied? like those hearers in the Gospell, of whom it is said, *They heard, they marvelled, and they went their waies.*

Thus much of what we should auoide, that the worke of *sanctification*



cation be not hindred.

On the other side there be diuers things to be obserued by vs, as

First, wee must looke to the matter to bee done, which hath two considerations in it:

1. That in generall whatsoeuer things are *true, honest, iust, pure, louely, and of good report*, that haue *vertue* and *praise* in them, that we should thinke on those things, and study how to glorifie God, and enrich our selues by well doing them, Phil. 4. 8. Eph. 5. 8. &c.

2. That we stroue to keep our selues free from, or speedily mortifie such euils as vsually staine the profession of religion after calling. Besides the mortification of grosse euils, which the first repentance puts away; wee must watch carefully against other sinnes,

finnes, such as are lying, rotten communication, deceit, anger, wrath, and all bitterneſſe, and curſed ſpeaking, Col. 3. 8. Eph. 4. 25.

Secondly, wee muſt looke to the end of all our actions, the end I ſay both of intention, and continuance: For

1. Wee muſt propound the glory of God, as the maine ende of all our actions, 1. Cor. 10. 31. *Whether therefore ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God.* Philip. 1. 11.

2. Wee muſt ſo begin reformation and good workes, as we be ſure alſo to endeavour with all conſtancy to hold out to the end, Luke 1. 75. *All the daies of our life in holineſſe and righteousnes before him.*

Pſalm. 106. 3. *Bleſſed are they that keepe iudgement, and do righteous-*

*ousnesse at all times.*

Thirdly, we must looke to the manner of our reformation, that it be done with all sinceritie, and so we doe,

1. If wee turne from all sorts of our transgressions, Ezech. 18. 30. 31. *Therefore I will iudge you, O House of Israel, euery one according to his waies; returne therefore, and cause other to turne away from all your transgressions, so iniquitie shall not be your destruction.*

*Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart, and a new spirit: for why will ye die, O House of Israel?*

2. If wee labour for a sanctification that is throughout in all parts, in soule, in body, and in spirit, that is, in our outward man, and in our affections, and in our iudgements, and thoughts,

Fourth-

Fourthly, we must bee exceeding mindfull of the meanes of *sanctification*, and so we must especially thinke of

1. The Word, to subiect our selues to the power of it: for if *we heare our soules shall liue*, we are *sanctified by the truth*, and God wil haue *his Law magnified*, and the *Word is able to build vs vp still further*, till we come to heauen, *Isai. 55.4. Iohn 17.19. Isaiah 42.21. Acts 20.32.*

2. The *Sabbath*: for that is *the signe of our sanctification*. It is a signe to assure, that God will not faile vs in his blessings; and it is a signe that we are indeed a holy people, if we be carefull to keepe the *Sabbath*. It is the market day for our soules, and by the right keeping of the *Sabbath*, we shall be the better able to serue God all the weeke after, *Exod. 31.13.*

14. Keepe ye my Sabbaths : for it is a signe betweene me and you in your generation, that ye may know, that I the Lord doe sanctifie you.

Ye shall therefore keepe the Sabbath, for it is holy vnto you ; he that defileth it shall die the death : therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

Isaiah 56.2. Blessed is the man that doth this, and the sonne of man which laieth hold on it: he that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill, &c.

Thus of the vses for instruction.

Thirdly, these principles may terrifie all men that are vn sanctified, that haue not true grace, that liue in their sinnes : Woe vnto worlds of men because of sinne ! for thereby they may gather,

ther, that there is no cure done to their natures, that they are not at all iustified before God, that they haue no part with *Christ*, and that all they doe is still impure, Mat. 7. 18. Tit. 1. 15. Yea, and that the wages of their sinnes will be death, and that in the *state* they are in, they cannot bee saued, Rom. 6. 23. Iohn 3. 5. and in the meane time, what know they how soone the whirle-wind of the *Lord* may fall vpon the wicked? Ier. 23. 19. *Behold, the tempest of the Lord goeth forth in his wrath and a violent whirle-wind shall fall downe vpon the head of the wicked.*

And for all the things they haue done in the flesh, they must come to iudgement; and the rather because they haue not taken warning, Acts 17. 31. *Because hee hath appointed a day, in the which he will indge the world in righteousness*

Dd

by

by that man, whom he hath appointed, &c.

*Object.* But some one may say, what tell ye vs of these terrible things? we haue no reason to thinke of our selues, that we are vn sanctified, how can we, or you tell, who are not sanctified?

*Sol.* It is easie to tell in the *negative*, who are not sanctified, you may know it of wicked men:

1. Because they are a sleepe, and dead in sinne, and haue not not any true feeling of the hatefulnessse of their many sinnes, Ephes. 2. 1. *And you hath he quickened, that were dead in trespasses and sinnes.*

2. Because sinne raignes in them, it hath an vnlimited power in them, Rom. 6. 12. *Let not sinne reigne therefore in your moriall body, that ye should obey it in the lusts thereof.*

3. Be-

3. Because they sinne by covenant, they hire themselves; their purpose is with their whole harts to commit and continue in sin, they obey as servants, Rom. 6. 16. *Know ye not, that to whomsoever yee give your selves, as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness.*

4. Because they are silent from prayer, and confession of sinne, Psalm. 32. 23. 5.

5. Because they haue no fauor of the things of the spirit, but altogether fauour fleshly things, Rom. 8. 5. *For they that are after the flesh, saue the things of the flesh: but they that are after the spirit, the things of the spirit.*

6. Because they neuer had any marriage affections to Iesus Christ, Rom. 7. 5.

7. Lastly, a wicked man finds



in himselfe not onely an impotency, but an impossibilitie to be subiect to the Law of God. Hee resolues, that he cannot possibly yeeld to the directions of the word, nor will not : whereas a godly mind loues the Law, desires to obey, endeouours it, subiects himselfe to it, though hee faile many waies.

Fourthly and lastly, the godly may bee comforted in the obseruation of this worke of the spirit of grace, that is in *Iesus Christ*, which killes sinne in them, and hath made them aliue from the dead.

*Obiect.* But some weake *Christian* might say, There is much comfort in this doctrine of the healing of their natures, saue that the imperfection of their *sanctification* is a continuall discomfort.

*Solut.*

*Solut.* Christians may and ought to comfort themselves against the imperfection of their *sanctification* many waies, and so if they looke

1. Vpon the Spirit of God in their hearts, and so two things may relieue them; first the assistance of the Spirit, which will helpe their infirmities, Rom. 8.

26. And then if they consider the very fountaine of all good actions, and euery good gift to be the same spirit of God, they must needes conclude, it is some diuine thing which is wrought in them, in as much as it flowes from the holy Ghost; howsoeuer it be imperfect through the corruption of their hearts.

2. Vpon *Iesus Christ*; and so if they behold,

1. His *intercession*, and that likewise hath a double com-

D d 3 fort

fort in it : for first *Christ* made intercession for vs, when hee praied for our *sanctification*, it should much comfort vs to remember, that our sanctification was one of the things *Christ* praied for, Iohn, 17. 19. Secondly, *Christ* in his intercession in heauen, couers all the imperfections of the godly, and is their *advocate* before the Father, 1. Iohn, 2. 2. Rom. 8. 34.

2. His death and resurrection, from whence flowes a vertue continually, which is of singular power, to make our sinnes still die in vs, and quicken vs to newnes of life. Rom. 6. 4. For this cause did *Christ* sanctifie himselfe, that hee might sanctifie his members by the influence come from him, as from their head, Iohn, 17. 17.

3. Vpon the hope of perfect holinesse : for the time will come, when they shall be without spot, or wrinkle, Ephes. 5. 27. The merit of their perfect holinesse is found in the price paid by *Iesus Christ*, Heb. 10. 14. It should much solace them, that one day there shall be a perpetuall end of all sinne and infirmities.

4. If in the meane time they looke vpon the good nature of God, assuring them by his promises,

1. That they are vnder Grace, and not vnder the Law, Rom. 6. 14.

2. That hee will not deale with vs after our sins, Psalm. 103.

3. That he will spare vs, as a man spareth his sonne that serueth him, Mal. 3. 17.

D d 4

4. That

4. That hee will accept  
of the wil and desire for the  
deed, 2. Cor. 8. 12.

5. That he is slow to an-  
ger, and ready to forgive,  
Psalm. 103. 8. And mercie  
pleaseth him, Micha. 7. 18.

6. That hee will passe  
by our infirmities, & meere  
frailties, and not take no-  
tice of them, Micha. 7. 18.

CHAP. XXVI.

*Of the Resurrection.*

Ioh. 5. 28. 29.

*Maruell not at this : for the  
houre shall come, in the which all  
that are in the graues, shall heare his  
voice :*

*And they shall come forth that  
haue done good, vnto the resurrecti-  
on of life ; but they that haue done  
euill, vnto the resurrection of con-  
demnation.*

**H**itherto of the prin-  
ciples that concerne  
the third estate of  
man.

The fourth estate of man is  
the estate of glory ; and in this  
we are to consider the three de-  
grees of it :

I. The

1. The *Resurrection* of the  
the body.

2. The last Iudgement.

3. The glory of *Heaven*.

The *principles* concerning the  
resurrection are these :

First, that the bodies of dead  
men shall rise out of the dust of  
the earth, and their owne soules  
shall enter into them againe,  
Iob 19.23.26. *For I am sure that  
my Redeemer lieth, and hee shall  
stand the last on the earth.*

*And though after my skin wormes  
destroy this body, yet shall I see God  
in my flesh.*

Esa. 26.19. *Thy dead men shall  
live; euen with my body shall they  
rise: Awake and sing ye that dwell  
in dust: for thy dew is as the dew of  
heerbes, and the earth shall cast out  
the dead, &c.*

Ioh. 5.28. *Marnell not as this,  
for the houre shall come, in the which  
all*

*all that are in the graues, shall heare his voice.*

*1. Cor. 15. 16. For if the dead be not raised, then is Christ not raised, &c. in the whole chapter.*

*Secondly, y the bodies of all men shall be raised, Ioh. 5. 28. as before. Small and great; the earth, sea, fier, beasts, fowles, aire, &c. shall deliuer vp their dead, Reuel. 20. 12. 13. And I saw the dead, both great and small, stand before God; and the bookes were opened, and another book was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.*

*And the sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them, and they were iudged euery man according to their works. Iust and vniust shall rise, Act.*



24.15. And haue hope toward God, that the resurrection of the dead, which they themselues looke for also, shall bee both of iust, and vniust. Though the vniust shall not rise in the same manner, nor by the same power, that is, by the vertue of *Christs* resurrection, Dan. 12.2. And many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt.

*Quest.* It may bee objected, that *Daniel* saith many shall rise, not all.

*Ans.* Hee may speake so, because wee shall not all die; but those that are aliue at *Christs* comming, shall bee changed in stead of death and resurrection, 1. Thes. 4.15. For this say we vnto you by the word of the Lord, that we which liue, and are remaining in the comming of the Lord, shall not preuent

*preuent them which sleepe, &c.*

*1. Cor. 15. 53.*

Thirdly, that the same bodies, which men carry about with them in this world shall rise againe, Iob 19. 26. 27. *And though after my skin wormes destroy this body, yet shall I see God in my flesh.*

*Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my raines are consumed within me.*

*Psalm. 34. 20. He keepeth all his bones, not one of them is broken.*

This very corruptible must put on incorruption, *1. Cor. 15. 53. For this corruptible must put on incorruption, and this mortall must put on immortality, &c.*

The reasons are, 1. because euery man shall receiue in his body, what hee hath done, either good or euill, *2. Cor. 5. 10. For wee must all appeare before the iudge-*

*iudgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether good or euill.*

2. Because else it were absurd that any other body should bee crowned, but that which suffered: or punished, but that which sinned.

Fourthly, that this resurrection shall bee at the ende of the world, euen the last day of the world, Ioh. 6. 44. *No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.*

And therefore we must distinguish betweene particular resurrections, and the generall or *vniuersall*. Particular resurrections haue been past in some cases miraculouly, as at the time of *Christis* death: but the *principle* speaks

speakes of the vniuersall resurrection.

The vses may be for

*Information.*

*Instruction.*

*Consolation.*

*Terrour.*

First, for information, and so we should strue to informe our selues in three things:

1. The certainty of it, that it shall surely be.

2. The manner of it, since it must needs be.

3. The glory of the life in *Christ*, that can effect this.

For the first, we may find many waies to affect our harts with a full assurance that our dead bodies shall rise againe: many things tend hereunto, some probable, some infallible, some shew it that it may bee, others that it shall be.

That

That it is not impossible, other workes in nature shew: as first, the *Phoenix*, a bird in *Arabia*, of which it is written, that waxing old, with the stickes of *Frankincense* and *Cassia*, with which shee filled her nest, shee makes a fier, and being put in the fier, and burned to ashes, by and by after the dew of heauen lights vpon her, she comes forth aliue. Secondly, we know that many little birds, which for the winter-time lie out of the way in deepe marshes, or such like places; yet in spring time come out aliue againe. Thirdly, we see that trees, and plants in winter loose all their ornaments, and being dead to see to, yet reuiue againe. Fourthly, thus doth the seed also which the husband-man throwes into the ground, 1. Cor. 15. 36. O foole, that which thou sowest

*some it is not quickened except it die.*

Fifthly and lastly, night and day, sleepe and waking, shewes vs thus much: the day dies into the night, and yet reuiues to the world with all his glory.

Yea in man himselfe there is grounds of singular probability: For,

First his deliuerances, from dangers and distresses, are (as it were) lesser resurrections, and the terme is giuen to it. The houses in which the *Iewes* were captiues, were as somany graues; and their returne, as a rising from the dead, Ezech. 37. 12. 2. Cor. 1. 10.

Secondly, he hath had an experience of the first resurrection in his soule already, and how can he doubt the rising of his body? Rom. 6. Ioh. 5. 25. 28. Reu. 20. 6.

Thirdly, diuers particular men

E c

haue

haue appeared raised from the dead; as *Lazarus*, Ioh. 13. 43. the Saints that appeared out of the graues after *Christs* death, Mat. 27. 52. 53.

Fourthly, God shewed this in a *vision* to *Ezechiel*, when he saw a field full of dry bones, receiving at Gods commandement flesh, and nerues, and life, Ezech. 37.

But wee haue more then probabilities, we haue certaine arguments for it, as

First, the word of God assuring it, 1. Thes. 4. 15. as was produced before, to whom all things are possible, Luk. 1. 37. *For with God shall nothing bee impossible*, Luk. 18. 27. *The things which are impossible with men, are possible with God.* Rom. 4. 21.

Secondly, the Sonne of God vndertaking to effect it, Iohn 6.

39. *And this is the Fathers will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up againe at the last day, &c.*

Thirdly, the resurrection of *Christ* to assure it, who rose as our surety, 1. Thes. 4. 14.

Fourthly, the Sacrament of *Baptisme* sealeth both the resurrection of soule and body.

Fifthly and lastly, the *Apostle* proues at large the necessity of the resurrection, by many arguments: shewing in effect, that all religion is ouerturned, if the resurrection bee not beleued, 1. Cor. 15. 12.

Thus that it shall be: How it shall be, followes.

The manner of the resurrection will be thus:

First, when the last day of the world is come, *Christ* on a sudden,  
Ec 2 den,



den, in the same visible forme he went to heauen, will come in the clouds with his *Angels*, and thousands of the soules of his Saints, Iude 14. 1. Thes. 4. 15.

*What these  
things  
meane is  
unknowne.*

Secondly, the trumpet of God shall then sound, the voice of the *Arch-angell* shall then bee heard: *Christ* shall command, exhort, and call vpon the dead to rise and come away to iudgement, 1. Thes. 4. 16. 17. so as the very dead shall heare this shout and voice of *Christ*, Ioh. 5. 29. Matth. 24. 31.

Thirdly, immediately the spirit of *Christ* will bring the soules of all the godly, and they shall enter into their bodies; and then they that haue slept in the dust of the earth, shall bee raised to life.

Fourthly, the bodies of the wicked shall then bee raised also  
by

by the power of God, by a way vnknowne.

Fifthly, men, that shal then be aliue, shal haue a chāge on a sudden in stead of death, and resurrection, 1. Cor. 15. 1. Thes. 4. 15. 16.

Sixthly, the *Angels* shall then gather the *Elect*, and chase in the reprobates from the foure winds of heauen, and present them before *Christ*, Matth. 24. 31. Thus of the manner.

Thirdly, this may informe vs concerning the glorious life of the Sonne of God, who doth not onely liue himselfe; but giues life to millions of men by his spirit, Ioh. 5. 21. and raised dead bodies so miraculously.

Thus of the vses for information.

From the doctrine of the resurrection wee should learne

Ee 3      diuers

diuers things.

First, it should teach vs not to mourne immoderatly for the dead, since when *Christ* comes againe, he will bring them with him; and the earth and seas shall make a true account of their dead in the day of *Christ*, 1. Thes. 4. 13. 14.

Secondly, it should teach vs to haue the very body in honor, and not to transgresse against it, seeing it is redeemed by *Christ*, and shall be raised to immortality at the last day.

Now men sin against the body:

1. When ( according to the traditions of men, and through wil-worship ) they withhold from the body due sustenance, Col. 2. 23.

2. When men pollute their bodies, that should be prepared to immortality, with filthinesse;

thinesse; such as is whoredome, drunkennesse, sodomitry, and such like abominations, 1. Cor. 6. 13. 14.

3. When the bodies of the Saints are not carefully and with meet honour buried, or their burying places vnciuilly dis-regarded.

Thirdly, the consideration of this great worke of the resurrection of mens bodies, should teach vs to trust God in lesser matters, and belecue his promises, though there bee neuer so great vnlikelihood of the accomplishment, in respect of outward meanes and appearance. Rom. 4. 17. 18.

Fourthly, we should especially be careful to get the assurance, that our bodies shall haue a glorious resurrection, Act. 24. 15. And that we may be so assured:

Ec 4

1. We

1. Wee must pray God to giue vs his holy spirit, as the pledge of it. For then if the spirit of *Christ* be in vs, the same spirit that raised *Christ*, will raise vp our naturall bodies at the last day, Rom. 8. 11.

*Rise first  
in soule.*

2. Wee must bee sure of the first resurrection, that the body be dead in respect of sinne, and the soule raised vp to a lively care of newnesse of life: they that haue their part in the first resurrection, shall neuer taste of the second death, Rom. 6. Reuel. 20. 6.

3. In particular, we must bee sure to get faith in *Iesus Christ*, who is the resurrection, and the life, and in whom whosoeuer beleeueth, he shal not die for euer, Ioh. 11. 25.

Fifthly, we should resolute to liue, like such as beleeue a glorious

ous *Resurrection*, and to this end

1. We should be stedfast, and vnmoueable in all conditions of life, 1. Cor. 15. 58.

2. Wee should liue, as men deuoted wholly to the seruice of *Iesus Christ*, whose we are both in life and death, Rom. 14. 7. 8.

3. We should striue to abound in the worke of the Lord, 1. Cor. 15. 58. rousing vp our selues to the care of well doing, 1. Cor. 15. 34. studying to keepe a conscience void of offence toward God and man, Acts 24. 16.

4. Our minds should run on that time, and our conuersation should bee in heauen, Philip. 3. 20.

Thus much of the vses for instruction.

Thirdly, the doctrine of the resurrection hath singular comfort in it, and *Christians* are charged to

to comfort themselves, and one another with these things, 1. Thes. 4. 18. And *David* did reioyce, and was glad at heart for this reason, Psalm. 16. 9. For that is the time of the refreshing of all *Christians*, Acts 3. 19. And so the godly haue been wont to comfort themselves against diuers maladies, as

1. Against the paines and tortures of the body; so did *Iob*, Iob, 19. 25. 26. 27. For I am sure, that my Redeemer liueth, and he shall stand the last on earth.

And though after my skin, wormes destroy this body; yet shall I see God in my flesh.

Whom I my selfe shall see, and mine eies shall behold, and none other for me, though my reines are consumed within me.

And so did the godly mentioned, Heb. 11. 35. The women receiued

ceiued their dead raised to life; other also were racked, and would not bee deliuered, that they might receiue a better resurrection.

2. Against the troubles and generall miseries of this life, and to Gods people are comforted, Dan. 12. 1. 2. *And at that time shall Michael stand vp, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as was neuer since there began to be a nation vnto the same time; and at that time thy people shall be deliuered, euerie one that shall bee found written in the booke.*

*And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.*

Isaiah 26. 19. *Thy dead men shall liue; euen with my body shall they rise: Awake, and sing ye that dwell*



*dwell in dust; for thy dew is, as the dew of herbs, and the earth shal cast out the dead.*

3. Against death it selfe, and so the Apostle triumphs, 1. Cor. 15. 55. 56. 57. *O Death where is thy sting! O graue, where is thy victorie!*

*The sting of death is sinne: and the strength of sinne is the Law.*

*But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.*

*Obiect.* Now if any aske, What in the doctrine of the resurrection should comfort vs in those cases?

*Solut.* I answere: The consideration of the maruelous glory of our bodies, in which they should rise, should fill vs with sweet refreshings, Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glori-*

ous bodie, according to the working,  
wherby he is able to subdue al things  
unto himselfe. For sixe things shal  
befall our bodies at that day:

1. *Immortalitie*: so as they  
can neuer die againe, 1. Cor.  
15.42.43.44.53.

2. *Incorruptiblenesse*: they  
shall neuer be inclined to pu-  
trefaction, or any corruption.

3. *Spiritualnesse*: our bodies  
shall bee raised spirituall bo-  
dies; they shall be like spirits,  
as it were, and that in diuers  
respects:

1. Because they shall be  
possessed fully by the Spi-  
rit of God, so as they shall  
be both gouerned by the  
Spirit, and be subiect to the  
Spirit wholly.

2. Because they shal liue  
as the *Angels* in heauen do,  
without meate or raiment,

OR

or any other bodily helpes  
or sustenance.

3. Because they shall be  
for nimblenesse, as it were  
*spirits*; they shall bee able  
with incredible swiftnesse,  
to passe into all the parts of  
the world, earth, or aire,  
&c. for they shall meete  
*Christ in the aire*, 1. Thessal.

4. 17.

4. *Power*: for of bodies full  
of weaknesse, and subiect to  
many calamities and distres-  
ses, and paines, they shall bee  
raised in power; that is, strong,  
able, and *impassible*.

5. *Perfection*: for they shall  
be freed from deformitie, vn-  
handsomnesse, maimes, lame-  
nesse, &c. and become most  
faire and comely; neither in-  
fancie, nor old age hindring  
them, but shall appeare in full  
age

age and beautie.

6. Shining and splendor,  
as the *Sunne* or *Starres* in the  
Firmament: the bodie being  
clothed with a celestiall glory  
and diuine light, 1. Cor. 15. 40.  
Dan. 12. 3. *And they that bee  
wise, shall shine as the brightnesse  
of the Firmament; and they that  
turne many to righteousnesse, shal  
shine as the Starres for euer and  
euer.*

Matth. 13 43. *Then shall the  
iust men shine as the Sun in the  
Kingdome of their Father: Hee  
that hath eares to heare, let him  
heare, &c.*

And as we may comfort our  
selues by the meditation of these  
distinct glories in our bodies  
then, so it may adde vnto our  
comfort, and the establishment  
of it, if we consider three things  
more; to wit, first, the certaintie  
of

of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, wee should not doubt of it, because we are borne againe to this hope, wee are children of the resurrection now, and so called, Luke 20.36. And besides, *Christ* hath a charge to loose nothing; no, not of the bodies of the Saints, Ioh. 6.39. *And this is the Fathers will, which hath sent me, that of all which he hath giuen mee, I should loose nothing, but should raise it up againe at the last day.*

And he came to this end, to dissolue the workes of the diuell, which is sinne, and death by sin, 1.Iohn .3.8. *Christ* also is the first fruit of  $\bar{y}$  dead, 1.Cor. 15.20. And further we haue felt of the power of *Christ* in raising our soules already:

readie: he that by his word made all things, can by the same voice bring backe our bodies againe.

*Ob.* That the bodies resolved to dust and ashes, should rise, is against cōmon sense and reason.

*Sol.* It is aboue reason, but not against it. Can men of ashes make glasse, and cannot God of dust make againe the body?

*Ob.* But the bodies dead are often mingled with the bodies of beasts or other creatures.

*Sol.* The Goldsmith by his art can seuer mettals, and extract one mettall out of another, and cannot God distinguish these dusts, &c?

*Ob.* Flesh and blood cannot come into the Kingdome of heauen. 1. Cor. 15. 50.

*Sol.* By flesh and blood is not meant the body simply, but as it is clothed with sin and infirmity,

Ff                      which

which shall be done away in the resurrection.

*Ob.* The condition of man and beast is one, Eccles. 3. 19. *For the condition of the children of men, and the condition of beasts are euen as one condition vnto them: As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast; for all is vanitie.*

*Sol.* First, they are like in dying, not in the estate after death. Secondly, it may be said, those words are the *obiection* of the *Epicure*, not the opinion of *Salomon*.

*Sol.* second, it may adde to our comfort, that the *Lord* is at hand, Phil. 4. 5. and that it is but a little season thither to, Reuel. 6. 11.

*Sol.* third, the present condition of our <sup>a</sup>bodies euen in the graue should comfort vs: for

1. The couenant of God is of force

force euen with them, as they lie in the dust of the earth, Mat. 22.

31.32.

2. The vnion with *Christ* holds still, Col. 1. 18.

3. They are not dead, but a sleepe in *Iesus*, 1. Thes. 4. 13.

~~8th~~. fourth, two vnto wicked men, euen because of the resurrection: they shal sleepe for a while in their bodies, but when they wake, they must be had away to execution. They that haue done euill shall rise vnto shame, and contempt, and condemnation: their bodies shall rise in dishonor, deformitie, passible, tormented with eternall and vnutterable tortures, liuing in darkenesse without light, (liuing, I say for euer, onely to feele the paines of eternal dying) shut vp in prison, and denied the comfort of the meanest creatures; it were well



for them, if they did neuer rise,  
Reuel. 20. 14. 15. Dan. 12. 2. Iohn,  
5. 29.



CHAP. XXVII.  
*Of the last Iudgement.*

2. Cor. 5. 10.

*For wee must all appeare before  
the iudgement seate of Christ, that  
euery man may receiue the things  
which are done in his bodie, accor-  
ding to that he hath done, whether it  
be good or euill.*



*H*itherto of the Resur-  
rection; the last Iudg-  
ment followes.

The Principles con-  
cerning the last  
iudgement are these:

First, that there shall bee a ge-  
nerall

nerall iudgement, Iude, 14.15.  
*And Enoch also, the senenth from  
Adam, prophesied of such, saying:  
Behold, the Lord commeth with  
thousand of Saints :*

*To giue iudgement against all  
men, and to rebuke all the vngodly  
among them of all their wicked  
deedes, which they haue vngodlily  
committed, and of all their cruell  
speakinges, which wicked sinners haue  
spoken against him.*

*Pfalm. 9.8. For he shall iudge the  
world in righteousness, and shall  
iudge the people with equitie.*

*Pfalm. 50.1. The God of Gods,  
euen the Lord hath spoken, and cal-  
led the earth from the rising vp of  
the Sunne, vnto the going downe  
thereof, &c.*

*Heb. 9.27. And as it is appoin-  
ted vnto men, that they shal once die,  
and after that commeth the iudge-  
ment.*

Dan. 7. 9. 10. I beheld till the thrones were set vp, and the Ancients of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheelles as burning fier:

A fierie streame issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousands stood before him: the Iudgement was set, and the bookes opened.

Secondly, that Christ shall be the Iudge, and that in the humane nature, Act. 10. 42. And hee commanded vs to preach vnto the people, and to testifie that it is he, that is ordainea of God a Iudge of quicke and dead.

Acts 17. 13. Because he hath appointed a day, in the which hee will Iudge the world in righteousness by that man, whom he hath appointed, whereof

whereof he hath giuen an assurance to al men, in that he raised him from the dead.

2. Tim. 4. 1. I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his Kingdome.

Iohn 5. 22. For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne.

Ob. The Apostles shall iudge the twelue Tribes, Matth. 19. 28.

Sol. 1. The Apostles iudge the twelue Tribes by their faith and doctrine, the example whereof shall take away all excuse from the Israelites.

2. They shall be as Iustices of Peace on the Bench, and consent to Christs iudgement.

Ob. The Saints shall iudge the world, 1. Cor. 6. 2.

Sol. As assessors with Christ,

bearing witness to it, approving it, and assenting to it, as the apostles before.

2. As they are members of *Christ the Iudge.*

3. As their example shall be alleaged to condemne the wicked.

*Ob.* But the Father and holy Ghost iudge too.

*Sol.* The Father doth iudge by the Sonne, as by his representative Wisdome, Iohn 5.22. *For the Father iudgeth no man, but hath committed all iudgement unto the Sonne.*

Dan 7.13.14. *As I beheld in visions by night, behold, one like the Sonne of Man came in the clouds of heauen, and approached unto the Ancient of daies, and they brought him before him;*

14. *And he gave him dominion, and honour, and a Kingdome, that*  
all

*all people, nations, &c.* Or thus: the authority of iudging is common to the three persons, but the execution onely proper to the Sonne.

Thirdly, all men shall be iudged at that day: iust and vniust; quicke and dead; small & great, Iude 15. *To giue iudgement against all men, and to rebuke all the vngodly among them.*

Rom. 14. 9. *For Christ therefore died, and rose againe, and reuiued, that he might bee Lord both of the dead, and the quicke, &c.*

2. Cor. 5. 10. *For we must all appeare before the iudgement seate of Iesus Christ, &c.*

Ro. 14. 10. *We shall all appeare before the iudgmēt seat of Iesus Christ.*

Psal. 9. 8. *For hee shall iudge the world.*

*Obiect.* All men are beleeuers, or vbeleeuers; now the beleeuers

uers shall not come vnto iudgement: as appeares; Ioh. 5. 24. *Verily verily I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life. And the vnbeleuer is condemned already, Ioh. 3. 18. He that beleueth not is condemned already.*

*Solution.* The beleuer shall not come into the iudgement of condemnation, and the vnbeleuer is condemned already in effect and substance: 1. In the counsell of God: 2. In the word of God: 3. In his owne conscience, but yet the manifestation and finishing of this iudgement remaines vnto the last day.

Fourthly, all the secret things of mens natures, or workes shall be brought to light, Luk. 8. 17.

*For*

*For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowne, and come to light.*

*1. Cor. 4. 5. Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest.*

*Rom. 2. 16. At that day God shall iudge the secrets of men by Iesus Christ. And therefore called a day of reuelation or declaration, Rom. 2. 5.*

*Fifthly, it shall bee at the last day, but the precise day and houre is not knowne to any men or Angels; the prooffe for the like principle concerning the resurrection, serues for this place, Mat. 24. 36.*

*Sixthly, the iudgement shall be most iust and righteous, and all shall confesse it, Rom. 14. 10.*

*But*



But why dost thou iudge thy brother? or why dost thou despise thy brother? for we shall all appeare before the iudgement seat of Christ.

2.Tim. 4. 8. For henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also which loue his appearing, &c.

Rom. 2. 5. But thou, after thine hardnesse, & hart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Psalme. 9. 8. For he shall iudge the world with righteousness, and shall iudge the people with equitie.

Seuenthly, the iudgement shall bee according to mens workes, 2. Cor. 5. 10. Euery man shall receiue the things which are done in his body, according to that he hath

*both done, whether it be good or e-  
uill, &c.*

*Rom. 2. 6. Who will reward eue-  
ry man according to his workes.*

*Obiect.* Wee are iustified by  
faith alone without workes.

*Solution.* 1. Workes are in-  
quired after in the last iudge-  
ment, as the signes of faith, and  
vnbeleefe.

*Sol. 2.* We are iustified by faith  
onely, but shall bee iudged by  
faith and workes both together.  
For that, iudgement doth not  
serue to make men iust, that are  
vniust, but only to manifest them  
to be so indeed, which were so in  
this life being truly iustified.

The consideration whereof  
should serue for diuers vses, and  
first for instruction, and so it  
should teach vs,

First in *generall*, speedily to  
repent vs of our sinnes, and it  
should

should stirre vs to all possible care of holy life, and to the loue of all well doing, by which our reckoning might then bee furthered, Act. 17.31.

2.Pet. 3.11. Seeing therfore that all these things must bee dissolued, what manner persons ought ye to be in holy conuersation and godlinesse?

14. Wherfore beloued, seeing you look for such things, be diligent, that yee may bee found of him in peace, without spot and blamelesse.

Philip. 1. 10. That ye may discern things that differ one from another, that yee may bee pure and without offence, untill the day of Christ.

Tit. 2. 12. 13. And teacheth vs that wee should denie vngodlinesse and worldly lusts and that we should liue soberly, and righteously, and godly in this present world.

Looking for the blessed hope and appearing

*appearing of the glory of the mighty  
God, and of our Saviour Iesus Christ.*

Secondly, in particular it  
should teach vs,

1. Not to doate vpon earthly  
things, seeing they must all bee  
consumed in that day in the  
fier.

2. To bee patient vnder all  
wrongs, seeing wee are assured  
there shal be vengeance rendred  
at that day, 2. Thes. 1. 5. 6. 7. Iam.  
5. 6. 7. Phil. 4. 5.

Thirdly, to take heed of rash-  
nesse in iudging other men: and  
men offend in censuring;

1. When they inflict censures,  
and meddle ouer busily, or curi-  
ously with them that bee with-  
out, 1. Cor. 5. 12. *For what haue I  
to do, to iudge them which are with-  
out?*

2. When men speake euill  
of that which is good, and call  
good

good euill, Esa. 5. 20. *Woe vnto them that speake good of euill, and euill of good; which put darknes for light, and light for darknes; that put bitter for sweet, & sweet for sowre.*

3. Whē men iudge of things doubtfull, as the hiddē things of the heart, & the secret things of darknes, 1. Cor. 4. 5. *Therefore iudge nothing before the time, vntill the Lord come, who wil lightē things that are hid in darknes, and make the counēls of the hart manifest. And censure things in the worst sense.*

4. When men vncharitably censure others about things indifferent, Rom. 14. 3. 4. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, iudge him that eateth, for God hath receiued him.*

4. *Who art thou that condemnest another mans seruant? he slandereth or falsieth to his owne master:*

*yea he shall be established; for God is able to make him stand, &c.*

13. *Let vs not therefore iudge one another any more, but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling block before his brother.*

5. *When men commit, what they condemne, Rom. 2. 1. 2. Therefore thou art inexcusable, O man, whosoever thou art that iudgest? for in that thou iudgest another, thou condemnest thy selfe; for thou that iudgest, dost the same things.*

*But we know, that the iudgement of God is according to truth, against them which commit such things. Or being guilty of greater faults, condemne others for lesser, Mat. 7. 1. 2. 3. Iudge not, that ye bee not iudged.*

*And why seeest thou the mote that is in thy brothers eye, and perceivest*

not the beame, that is in thine owne eye, &c.

6. When men make a fault worse then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull *Majesty*, and *Iustice*; and make vs afraid to offend him, and seeke by all meanes to glorifie him, whatsoeuer become of vs and the world, Reuel. 14. 7. *Saying with a loud voice; feare God, and giue glory to him; for the houre of his iudgement is come; and worship him that made heauen and earth, and the sea, and the fountaine of waters, &c.*

Fifthly, wee should bee sober, in not enquiring into things not reuealed, and looke to the maine businesse: as for the precise time, or place of the *iudgement*, or from whence the fier shall come that shall burne all, or what kind  
of

kind of throne it shal be, or what the signe of the Sonne of man shall be, or such like; we beleeue that they shall be, but ought not to enquire when, where, or how they shall be.

Sixthly, chiefly this doctrine of the last iudgement should compell in all of vs a care so to liue, that we may be sure to haue comfort in that day: and that we shall be sure to finde;

1. If wee beleeue in *Iesus Christ*, Ioh. 5. 24. *Verily verily I say vnto you, hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.*

2. If we be sure to iudge our selues here, God will not condemne vs with the world, 1. Cor. 11. 31. *For if wee would iudge our*

G g 2 *selues,*



*selues, we should not be iudged, &c.*

3. If continually we consult with the word of God, to see that our deeds bee wrought in God, Ioh. 3. 19. 20. 21. *Hee that doth truth, commeth to the light, that his deeds might be made manifest, that they are wrought according to God.*

4. If we watch and pray alwaies, they that pray much on earth, shall stand before *Christ* with comfort at that day, Luke 21. 36. *Watch therefore and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.*

5. If wee be mercifull and louing, and bountifull to the godly in their distresses, Matth. 25. 31 &c.

6. If wee be sheepe; sheepe I say: 1. For tractablenesse, so as we know, heare, and be ruled by  
the

the voice of *Christ*. 2. For *so-ciablenesse*: a sheepe will not bee alone, nor sort with swine. 3. For *profitablenesse*. that we be not idle, nor vnfruitfull, *Mat.* 25. *Ioh.* 10.

7. If wee can get the seale of the spirit, as our earnest of our finall redemption at that day; the witnesse of the spirit in this life will make all sure against that day, *Ephes.* 1. 14. *The spirit of promise is the earnest of our inheritance, untill the redemption of the possession purchased vnto the praise of his glory.*

*Rom.* 8. 15. *For ye haue not receiued the spirit of bondage to feare againe, but ye haue receiued the spirit of adoption, whereby we cry Abba Father.*

8. If wee hold fast what wee haue, and loose not what wee haue wrought, *Reuel.* 3. 11. *Behold I come shortly; hold that which*

thou hast, that no man take thy crowne.

2. Ioh. 8. *Looke to your selues, that wee loose not the things which wee haue done, but that we may receiue a full reward.*

9. If wee often receiue the Sacrament of the *Lords Supper* with due preparation: for therein

1. *Christ* doth familiarly conuerse with vs, and is giuen to our nourishment to eternall life.

2. The outward elements are vnfained pledges of the remission of all our finnes.

3. We therein remember the death of *Christ* for vs, and how hee was iudged for our sakes, and thereby haue our hearts settled against the feare of any seuerity from him.

4. In the right preparation for the Sacrament, we prepare

pare for the last iudgement too; one worke serues to both purposes.

5. The *Sacraments* are Gods broad scales, to assure vs that we shall speed wel at that day. Thus of the vses for instruction.

Secondly, this doctrine of the last iudgement hath singular *terror* in it to all impenitent sinners, which may be considered either more generally, or more particularly.

First, in generall, it is terrible for them to heare, and know, that God hath set them a day, and hath giuen them finall warning to repent; or else vndoubtedly he will iudge them with all seuerity, *Act. 17. 31. Because he hath appointed a day, in the which he will iudge the world in righteousness, by that man whom hee hath appointed, whereof he hath giuen an assurance*

unto all men, in that he hath raised him from the dead.

Iude 15. To giue iudgement against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they haue ungodly committed, and of all their cruell speaking, which wicked sinners haue spoken against him.

Rom. 2. 5. But thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Who will reward euery man according to his workes, &c.

Secondly, in particular, this terrour is the more grieuous, if they consider either the distinct miseries shall then fall vpon the, or the seuerall sins God hath referred to triall and punishment at that day.

What

What hart cā stand before the serious thoughts of ſ̄ particulars?

1. They ſhall heare the thunder of *Christs* fearefull voice ſummoning them.

2. They ſhall be chaſed in by the Angels before *Chriſt*, from al the foure winds of heauen.

3. They ſhall be ſet at *Christs* leſthand, as a ſigne of miſerable diſgrace, Matth 25.33.

4. A fier ſhall deuoure before *Chriſt*, and it ſhall be tempeſtuous round about him, Pſal. 50.3. *Our God ſhall come, and ſhall not keepe ſilence; a fier ſhall deuoure before him, and a mightie tempeſt ſhall be moued round about him, &c.*

2. Theſ. 1.8. *In flaming fier rendering vengeance vnto them, that do not know God, and which obey not vnto the Goſpell of our Lord Ieſus Chriſt.*

5. They ſhall be euerlaſtingly ſhamed,

shamed, and before al the world, Dan. 12. 2. *And many of them, that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt*; when all their sinnes shall bee discouered, and set in order before them, Psalm. 50. 21. *These things hast thou done, and I held my tongue; therefore thou thoughtst, that I was like thee: but I will re-prooue thee, and set them in order before thee, &c.*

6. They shall be sentenced to eternall condemnation, containing in it,

1. *Separation* from God, Christ, and all the godly, *Go ye cursed, &c.* Matth. 25. 41. &c.

2. *Paine and anguish vnutterable*, Rom. 2. 9. *Tribulation and anguish shall bee vpon the soule of euery man that doth euil: of the Iew first, and also of the Grecian.*

3. Fel-

3. Fellowship with the *Di-*  
*uell* and his *Angels*, Matth. 25.

41. as a little before.

*Ob.* Some one might say, We  
hope it is not certaine, that there  
shall be such a day.

*Sol.* It is most certaine, It is ap-  
pointed, as certaine, as that men  
shal die, Heb. 9. 27. *And as it is ap-*  
*pointed vnto men, that they shall*  
*once die, and after that commeth the*  
*iudgement.*

Acts 17. 31. *Because he hath ap-*  
*pointed a day, in the which he will*  
*iudge the world in righteousness,*  
*&c.*

Besides, the terrible plagues,  
which haue been and are in the  
world, shewes, that God is ex-  
tremely wrath with sinne, and  
will call to iudgement; such as  
the drowning of the old world,  
burning of *Sodome*, swallowing  
vp of *Corath*, *Dathan*, and *Abi-*  
*ram*,



*ram*; the neglect of the *Gentiles*, the reiection of the *Iewes*, the punishing of *Christ*, the afflictions of the godly, the warres, pestilences, famins, &c. that are in the world.

And they themselues may gesse somewhat at it; by the sharpenes of the word, the accusing of the conscience, the checkes of the spirit, and the fearefull terrors of conscience which fall vpon some men.

*Ob.* But God we hope will be mercifull.

*Sol.* It is a day of wrath, not of mercy; the date of mercy will bee then out, *Rom. 2. 5.* *But thou after thine hardnesse and heart, which cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God, &c.*

*Ob.* But God saies nothing to me

me all this while : I escape, and am not troubled ; I discerne no way that God is displeased with me.

*Sol. 1. Seaes of wrath hang ouer thy head daily, though thou discerne them not, Iohn 3. vlt. He that beleeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne, shall not see the life, but the wrath of God abideth on him.*

*Sol. 2. Many signes of Gods displeasure are vpon thy soule, though thou feele them not. It is one extreame curse to be left off vnto such a spirit of slumber.*

*3. Though God doth not yet discouer to thee his displeasure, yet will hee awake to thy iudgement, Psalm. 50. 31. These things hast thou done, & I held my tongue; therefore thou thoughtst, that I was like thee : but I will reprove thee, and*

*and set them in order before thee.*

*Ob.* But I may finde some meanes to helpe my selfe at that day.

*Sol.* Riches will not auaille in the day of wrath, Iob, 36. 18. *For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.*

*Verf. 19.* *Will he regard thy riches? he regardeth not gold, nor all them that excell in strength. And there shall bee none to deliuer, Psalm. 50. 22. O consider this, yee that forget God; lest I teare you in pieces, and there be none that can deliuer you, &c.*

*Ob.* But I may then repent.

*Sol.* No: As death leaues thee, so shall iudgement find thee; it is a day of the declaration of the righteous iudgement of God, Rom. 2. 5. *But thou after thine hardnesse, and heart, that cannot repent,*

pent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

2. Cor. 5. 10. For we must all appeare before the iudgement seate of Christ, that euery man receiue the things which are done in his bodie, according to that he hath done, whether it be good or euill.

Ob. But there is a world of people in the same case.

Sol. He will iudge all the vngodly, hee cares not for the multitude, Iude, 15. To giue iudgement against all men, and to rebuke all the vngodly amongst them of all their wicked deeds, which they haue vngodly committed, and of al their cruell speaking, which wicked sinners haue spoken against him.

Besides, he hath plagued multitudes, as the old VWorld, &c. and he can easily doe execution :  
for

for hee comes with thousand thousands of his *Angels*, Iude, 14. *And Enoch also, the seventh from Adam, prophesied of such, saying, Behold, the Lord commeth with thousands of his Saints.*

*Ob.* But who knowes my faults?

*Sol.* The hidden things of darkenes, and the secrets of mens hearts shall then be discovered, 1. Cor. 4. 5. *Therefore iudge nothing before the time untill the Lord come, who will lighten things, that are hid in darkenesse, and make the counsels of the hearts manifest, and then shall euery man haue praise of God.*

*Ob.* But by what euidence can I be conuincd? God may forget my faults before then.

*Sol.* No: God hath them written in his book of remembrance with a pen of iron, and a point of  
a di-

a diamond, Ier. 17. 1. *The sinne of Iuda is written with a pen of iron, and with the point of a diamond, and grauen vpon the table of your hearts, and vpon the hornes of your altars. And euidence will be easie to bee had vpon the opening of these bookes, Reuel. 20. 12. And I saw the dead both great and small stand before God, and the books were opened: and another booke was opened, which is the booke of life, and the dead were iudged of those things which are written in the bookes, according to their workes.*

Besides, the Heauens will declare his righteousness, Psal. 50. 6. And the creatures abused by them, will giue in euidence against them, Ier. 17. 1. And the word that men haue heard shall iudge them. And their own consciences shall be dilated, and bee in stead of a thousand witnesses:

Hh

and

and the Spirit of God that hath so often reprobued the world of sinne, can easily accuse them, Ioh. 16.8. *And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement, &c.*

*Ob.* I know no great fault by my selfe.

*Sol.* Though thou forget thy finnes; yet *Christ* will remember them, Matth. 25. It will not serue the turne to say, When did wee so?

*Ob.* But I neuer did *Christ* any great wrong.

*Sol.* Thou hast many waies sinned against *Christ*, though thy carelesse heart perceiue it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, Matth. 25.

*Ob.* But I haue done much good.

good in the world.

*Sol.* If thou haue not had true faith, and loue, and repentance, it shall not auaile thee, as these places shew, 1. Cor. 13. 3. *And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.*

*Ob.* But wee neuer had such meanes of knowledge, as others haue had.

*Sol.* They that haue sinned without the Law, shall be iudged without the Law; and they that haue sinned vnder the Law, shall be iudged by the Law, Rom. 2. 12. *For as many as haue sinned without the Law, shall perish also without the law; & as many as haue sinned in the Law, shall be iudged by the Law.*

*Ob.* But it is a great while thither.

Hh 2

*Sol.*



*Sol.* It is not : for the Lord is at hand, 1. Pet. 4. 7. *Now the end of all things is at hand ; be you therefore sober, and watching in prayer.*

*Iam.* 5. 8. *Be ye also patient therefore, and settle your hearts ; for the comming of the Lord draweth neere.*

Besides, the signes of the last iudgement are the most of them accomplished already ; *Anti-christ* is reuealed ; and almost pulled downe, 2. Thessalon. 2. 1. Iohn 2. 18. The World hath been full of spirits of deceiuers, 1. Tim. 4. 1. The finnes of the last age are euery where at the full: *Iniquity* abounds, 2. Timoth. 3. 1. Matth. 24. 12. The powers of heauen are shaken, which appeares by the often *Eclipses* of *Sunne* and *Moone* ; and by the vncertain-  
tie of the Seasons both in Summer and Winter, Matth. 24. 29. The sea roares and is outrageous;  
men

men are secure now as in the daies of *Noah*, *Matth. 24. 37.*

3. Were it that it were further off: yet the day of death, which is the day of thy particular iudgement, is not farre off.

*Ob.* But yet sure there will be some kind of warning.

*Sol.* No: he will come suddenly, as the thiefe in the night, *1. Thes. 5. 2. 3.* *For ye your selues know perfectly, that the day of the Lord shal come, euē as a thiefe in the night.*

*For when they shall say, peace and safetie, then shall come vpon them sudden destruction, as the tra-uaile vpon a woman with child, and they shall not escape.*

*Mat. 24. 39.* *And knew nothing, till the flood came, and tooke them all away; so shall also the comming of the Sonne of Man be,*

And the rather should men be affected with the terror of this

Hh 3      day,

day, and bee thereby perswaded to repentance :

1. Because God will be Iudge himselfe, Psalm. 50. 6. and therefore there can be no appeale, hee being supreme *Iudge*.

2. Because it is a finall sentence, there will be no time of respite, or change, or reuocation.

3. Because they shall be iudged by him, whom they haue so much despised, and wronged, Reuel. 1. 7. 8. *Behold, he commeth in the cloudes, and euerie eie shall see him ; yea, euen they which pierced him through, and all kindreds of the earth shall waile before him.*

4. Because Gods proceedings shall bee all cleared, and euerie tongue shall confesse, that God hath done nothing but *Iustice*, Rom. 2. 5. *It is a day of the declaration of the iust iudgement of God :* and Rom. 14. 11.

And

And this *iustice* will the more  
appeare

1. By the equitie of Gods dealing : they haue had their daies of sinne, and therefore reason hee should haue his day of wrath, Rom.2.5.

2. By the consideration of his patiēce, what a wonderful while hath God deferred this last iudgment, 2. Pet. 3. 9. *The Lord is not slacke concerning his promise, as some men count slacknesse, but is patient toward vs, and would hane no man to perish, but would all men to come to repentance.*

Rom. 2. 4. *Or despisest thou the riches of his bountifulnesse, and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance, &c.*

3. God will then discouer a world of offences in euery wicked mā, that are not now knowne.

4. God will then vnfold the secrets of his *Counsell*, and bring forth exquisite reasons of his proceedings, which are now like a great deepe vnto vs, Rom. 11. 33. *O the deepenesse of the riches, both of the wisdom, and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out! &c.*

And as this doctrine is terrible, in respect of the parts of their miserie, and in respect of the taking off of all obiections: so is it, because the particular sinners are particularly mentioned in Scripture, that shall be sure to speede ill at that day: for *Christ* with terror will then iudge,

1. The man of sin, who shall be sure to be consumed with the breath of his mouth, though hee lord it for a time ouer all that is called God, 2. Thes. 2. 4.

2. All

2. All that worship the beast, and receiue his marke, shall bee cast into the lake that burnes with fier and brimstone, Reuel. 19.20. and 14.9.10.

3. All Atheisticall mockers of religion, and the comming of *Christ*, 2.Pet. 3.3.

4. All false teachers, which bring in damnable heresies, 2.Pet. 2.1.

5. All *Apostates*, that sin willingly after they haue receiued the truth, Hebr. 10. 26. *For if wee sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes.*

27. *But a fearfull looking for of iudgement, and violent fier, which shall deuoure the aduersaries, &c.*

6. All goates, that is, vnruely *Christians*, that will not be kept within the moulds of *Christs* gouernment,

uernment, Matth. 25. 32.

7. All Hypocrites shall then be vnmasked, Luk. 12. 1. 2. Psal. 50. 17. *Take heede to your selues of the leuen of the Pharises, which is hypocrisie.*

2. *For there is nothing couered, that shall not bee reuealed, neither hid, that shall not be knowne.*

8. All railers shall receiue the punishment of their vngodly words, Psal. 50. 19. Iude 15. *To giue iudgement against all men, and to rebuke all the vngodly among the of all their wicked deeds, which they haue vngodlily committed, and of all their cruell speaking, which wicked sinners haue spoken against him, &c.*

9. All censorious and masterlike men, that iudge other men in what they are guilty themselves, Rom. 2. 1. *Therefore thou art inexcusable, O man, who soeuer thou art, that*

that iudgeth: for in that that thou iudgeth another, thou condemnest thy selfe, for thou that iudgeth dost the same things.

3. And thinkest thou this, O thou man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God, &c?

Iam. 3. 1. &c. My brethren, bee not many masters, knowing that we shall receiue the greater condemnation, &c.

10. All mercilesse and couetous rich men, Iam. 5. 1. Goe to now ye rich men, weepe, and howle for your miseries, that shal come vpon you.

2. Your riches are corrupt, and your garments are moth-eaten.

3. Your gold and siluer is cankred, and the rust of them shall bee a witnessse against you, and shall eat your flesh as it were fier, ye haue heaped  
up



up treasures for the last dayes.

5. Ye haue liued in pleasure on the earth, and in wantonnesse; yee haue nourished your hearts as in a day of slaughter.

Matth. 25. 41. Then shall he say vnto them on the left hand, depart from me ye cursed into euerlasting fier, which is prepared for the diuell and his angels.

42. For I was an hungred, and you gaue me no meate; I thirsted, and ye gaue me no drinke, &c.

Iam. 2. 13. For there shall bee iudgement mercilesse, to him that sheweth no mercy.

11. All whoremongers and adulterers, Heb. 13. 4. Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge, &c.

12. All drunkards and Epicures, Luk. 21. 34. Take heede to your selues, lest at any time your hearts

*hearts be oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come vpon you at vnawares.*

13. All deceitfull persons with their scant measures, and false waights, Mich. 6. 10. 11. *Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?*

*Shall I iustifie the wicked ballances, and the bagge of deceitfull waights?*

14. All liars, and all that loue lies, Reuel. 21. 8. *But the fearfull, and unbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars, shall haue their part in the lake which burneth with fier and brimstone, which is the second death.*

Reuel. 22. 15. *For without shall be dogs, and enchanterers, and whoremongers,*

*mongers and martherers, and idolaters, & whosoever loneth, or maketh lies, &c.*

15. Lastly, all that disobey the Gospell, 2: Thes. 1. 8. *In flaming fier, rendring vengeance vnto them that doe not know God, and which obey not vnto the Gospell of our Lord Iesus Christ.*

*And thus for terror.*

Lastly, the doctrine of the last iudgement should be exceeding comfortable to al the godly, and that in many respects :

First, if they shall consider who shall be their Iudge, euen he that is their brother, husband, aduocate, head, and redeemer: hee that was iudged for their sakes; and therefore they neede to feare no hard sentence from him.

\* Secondly, if they consider the present assurance of hope.

For

For first, hath not *Christ* giuen them many promises, that it shal goe well with them at that day?

2. Hath not *Christ* iustified them already, and absolued the from all their sinnes? Rom. 3. 24. 25.

3. Haue they not receiued the earnest of the spirit, and the seale of the Sacraments? 2. Cor. 1. 21. 22. 2. Cor. 5. 5.

4. Haue they not iudged themselves, and therefore are they not free from condemnation with the world? 1. Cor. 11. 31. 32.

5. They haue been iudged already, the afflictions of this life will be accounted sufficient vnto them, 1. Pet. 4. 17.

They may trust their soules to God: and that God, that hath begun his good worke in them, will performe it till the day of *Christ*,

*Christ*, Philip. 1. 5. 6. 1. Cor. 1. 8.

Thirdly, if they consider the benefits they shall attaine vnto at that day: for *Christ* will bee made maruellous in all them that beleecue, 2. Thes. 1. 10. They shall haue honour, and praise; their innocency shall be cleared, and their miseries and sinnes ended. And when *Christ* shall appeare, then shall we also appeare with him in glory, Colos. 3. 4.

Fourthly, if they consider the circumstances of the *Iudgment*, as

1. The neernesse of the time should make them hold vp their heads, Matth. 24. 22. 33.

Philip. 4. 5. *Let your patient mind be knowne vnto all men, the Lord is at hand.*

Iam. 5. 8. *Be ye also patient therefore, and settle your hearts for the comming of the Lord draweth neere.*

2. The

2. The greatnesse of the assembly, before whom they shall bee so much graced by *Christ*, they shall be honoured before all men, and Angels.

3. The condition of the sentence, it shall be a finall sentence neuer to bee reuoked, but acknowledged to all eternity.

4. And besides, they shall haue this fauour, that nothing shall bee remembred but goodnesse in good men: their finnes shall not bee mentioned vnto them, *Matth. 25.*

## CHAP. XXVIII.

## Of the glory of heauen.

1. Cor. 2.9.

*But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.*

**H**itherto of the principles that concerne the resurrection, & the last iudgement: The principles that concerne the glory of heauen follow.

There are foure principles concerning the glory of heauen.

The first concernes the greatnesse of it: It is vnspeakable, and in respect of vs heere on earth,  
incom-

*incomprehensible, 1. Cor. 2. 9. as in the beginning.*

*1. Ioh. 3. 2. Dearly beloned; now are we the sonnes of God, but yet it doth not appeare what we shall bee, and we know, that when we shall appeare, we shall be like him; for wee shall see him as he is.*

*Colos. 3. 3. 4. For yee are dead, and your life is hid with Christ in God.*

*When Christ which is our life shall appeare, then shall wee also appeare with him in glory.*

*2. Cor. 12. 4. How that hee was taken up into Paradise, and heard words which cannot bee spoken, which are not possible for man to utter,*

*Reuel. 2. 17. Let him that hath an eare heare, what the spirit saith vnto the Churches: to him that ouercommeth will I giue to eate of the manna that is hid, and will giue*  
*I i 2. him*



him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Psal. 16. 11. Thou wilt shew me the path of life, in thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for evermore.

Psal. 31. 19. How great is thy goodnesse, which thou hast laid up for them that feare thee, and done to them that trust in thee, even before the sonnes of men?

The second concernes the continuance of it, and so it is eternall; and therefore is this life called eternall life, and immortality, Matthew 25. vers. 46. *And these shall goe into everlasting paine, and the righteous into life eternall.*

2. Timoth. 1. 10. But is now made manifest by the appearing of our Sauiour Iesus Christ, who hath

*hath abolished death, and hath brought life and immortality vnto light, through the Gospell.*

*1.Pet.1.4. To an inheritance immortall, and vndefiled, and that fadeth not away, reserved in heauen for you, &c.*

*2.Cor.5.1. For wee know, that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.*

*The third concernes the cause of it: Heauen is the gift of God, and proceeds onely from his free grace, and not for any merit in vs, Luk. 12. 32. Feare not little flocke, for it is your Fathers pleasure to giue you a kingdome.*

*Titus 3.4. But when the bountifullnesse and loue of God our Sauiour toward man appeared; not for our righteousnesse, but according*

to his mercy he saued vs, &c.

Ioh. 3. 16. For God so loved the world, that he hath given his onely begotten Sonne, that whosoever belieueth in him should not perish, but haue euerslasting life.

Rom. 6. 23. For the wages of sin is death; but the gift of God is euerslasting life, through Iesus Christ our Lord, &c.

1. Pet. 1. ~~all the chapter.~~

The fourth concerne the persons that shall enioy it: the elect of God onely obtaine this glory, 1. Cor. 15. 50. &c. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption.

Reuel. 21. 27. And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination, or lies, but they which are written in the Lambes booke of life.

1. Cor.

1. Cor. 6. 9. Know ye not that the vnrighteous shall not inherit the kingdome of God? be not deceined: Neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggeres, &c.

Rom. 2. 7. That is to them which by continuance in well doing, seeke glory, and honour, and immortality, eternall life.

10. But to euery man that doth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.

The vses follow, and are either for instruction, or for consolation.

First, for instruction: and then the doctrine of the glory of heauen should worke diuers impressions vpon our hearts.

1. We should with all earnestnesse importune God, to enable vs to behold by the effectualnesse of contemplation, the

greatnesse of that felicity, is provided for vs in heauen: wee are naturally extreamly vnable for the contemplation of it, wee should beseech God by his spirit to force open our eyes, and make vs able to stand and gaze with admiration at the glory to come, Ephes. 1. 18. 19. Rom. 5. 2. 3.

2. Our hearts should be fiered with an ardency of desire, and endeauour to praise the glorious and free grace of God, which hath without our deserts appointed vs vnto such glory; wee can neuer walke worthy of heauen, till wee be fitted to a daily and affectionate praise of Gods loue to vs therein: All ages should stand and wonder at such rich grace and tender kindnesse of God in *Iesus Christ*, Ephes. 1. 6. Ephes. 2. 7.

Thirdly,

Thirdly, it should raise vp in vs a wonderfull estimation of the godly, who are therefore the onely excellent Ones, because as *princes* of God they are borne heires to so great a Kingdome: No meaneſſe of their outward condition ſhould abate of our reuerence to them, that are ſo rich in faith, and heires of ſuch glorie, &c. *Psalm*. 6. 3. *Iames* 2. 5.

And ſeeing we muſt liue with them for euer, we ſhould chooſe them, as the moſt happie companions of our liues here, and receiue them, as *Chriſt* receiued vs to glorie, *Rom.* 15. 7. *1. Ioh.* 4. 7. 17, &c. And liue in all peace with them, *Ephes.* 4. 23. And for this reaſon husbands ſhould make much of their godly wiues, as heires with them of the ſame grace of God, *1. Peter* 3. 8. And Maſters ſhould uſe with all reſpect

spect their religious seruants, knowing that of the *Lord*, their verie seruants shall receiue the reward of inheritance, Colos.3. 23.24.

Fourthly, it should exceedingly raise the price of godlines, and make vs with all heartie affection deuote our selues to welding, seeing there is such an vnua-  
luable gaine ariseth vnto such, as with patience and painefulnesse continew in doing good: wee should be abundant in the worke of the *Lord*; if for no reason, yet because of the great reward in heauen, 1. Cor. 15. 58. Rom. 2. 7. 10.

Fifthly, it should make vs to take off our affections from the World, with disdaine and indignation at our selues for being so foolish, as to settle our hearts on things below. And since necessitie  
fitie

sitie enioynes vs to vse the world, this religious hope should make vs vse it, as if wee vsed it not, expressing all sobrietie and temperance, and contempt of those transitory things, and setting our hearts there, where those matchlesse treasures are. What profit is it to win all this World, if our soules bee shut out of Heauen? and what losse can it be, if wee loose this World, and find our right vnto the World to come? This doctrine should make vs feelingly know, and professe our selues to bee strangers and pilgrims here; & to desire to be no other, then such, as long to be absent from hence, that we may bee present with the *Lord* in this glorie.

1. Cor. 7. 3. 1. Col. 3. 1. 2. 1. Pet. 1. 13. Matth. 6. 19. 20. Matth 16. 25. 26. Heb. 11. 13. 2. Cor. 5. 6.

Sixth-



Sixthly, we should be especially carefull to be all that, that is required vnto eternall life.

And so in generall we must be sure, wee bee borne againe, else *Christ* is peremptory, wee cannot enter into the Kingdome of heauen, Ioh. 3. 5. Heauen is an inheritance, and therefore we must first be sonnes. That glory must penetrate into our hearts by the beames of it, so as we be changed from glorie to glorie, 2. Corint. 3. 18. Wee must enter into the first degree of eternall life, and that is in this life, we must beare the image of *Christ*.

And in particular, we must distinctly looke to these things:

1. We must be carefull to be prouided of the meanes to teach vs the way to heauen; we must labour for the meat, that endureth to eternall life, Iohn 6. 27. As knowing,

knowing, that the preaching of the Gospell is the power of God to saluation, Rom. 1.16. Rom. 10.14.

2. We must seriously studie the mysteries of this Kingdome, and keep our selues close to profitable things, which may edifie vs, Matth. 13.11. Titus 3.8.9.

3. We must purge our selues as he is pure, we must seriously, and soundly imploy our selues in the duties of mortification of our corruptions, 1. Iohn 3.3. *And euerie man that hath this hope in him, purgeth himselfe, as he is pure, &c.*

4. We must be sure, that the tempter deceiue vs not in our faith: for that is our euidence for those things, which are not seene, and that makes them (as it were) present, Heb. 11.1. *Now faith is the ground of things which are hoped for,*

for, and the euidence of things which are not seene.

1. Theſ. 3. 5. Euen for this cauſe, when I could no longer forbear, I ſent him that I might know of your faith; leſt the tempter had tempted you in any ſort, and that our labour had been in vaine.

1. Pet. 1. 7. That the triall of your faith, being much more precious then gold that periſheth, though it be tried with fier, might be found vnto your praiſe, and honour, and glory, at the appearing of Ieſus Chriſt.

2. Cor. 13. 5. Proue your ſelues, whether you are in the faith: examine your ſelues, know yee not your owne ſelues, how that Ieſus Chriſt is in you, except you be reprobates?

For by faith Chriſt liues in vs, Gal. 2. 20.

5. We muſt be ſure, wee bee not aſhamed of Chriſt in this World

World, and that we doe not denie him here on earth, but contrariwise, Matth. 10. 32. *Whosoever therefore shall confesse mee before men, him will I confesse also before my Father, which is in heauen.*

Verf. 33. *But whosoever shall deny me before men, him will I also deny before my Father, which is in heauen.*

6. Wee must get the earnest of this inheritance, which is the spirit of promise: for that will stablish vs, Ephes. 1. 14. 2. Cor. 1. 22. 23.

For when God giues glorie in heauen, then the spirit of glorie rests vpon men in this life, 1. Pet. 4. 14.

And the spirit is our earnest, either by anointing vs with saving grace, (for they assure vs as infallibly of this kingdom, as the oile poured on the Kings, did assure

sure them of their Kingdome) or by refreshing, and satisfying our hearts, in hearing the promises, or receiuing the Sacraments, or answering our prayers :

But in all this we must remember these things :

1. To do this worke first: first, seeke the Kingdom of God, Mat. 6.33 deferre not the time to the last gaspe.

2. To doe it *constantly* : Let him that is righteous be righteous still, Renel. 22.

3. Praying in the holy Ghost, and keeping our selues in the loue of God, Iude, 20. 21.

4. To doe it violently : Heauen shoul suffer violence, Matth. 11. 12.

5. To doe it humbly, renouncing all our owne merits, and ascribing all to the free grace of God, and the merits of *Iesus Christ,*

*Christ*, Rom. 6. 23. Ephes. 2. 8. 9.

For heauen is an inheritance,  
and therefore comes by fauour,  
not by purchase; and besides, we  
are adopted children too, and  
not naturall.

6. Hauing finished al things,  
to stand fast, and hope perfectly  
for the grace of God to bee  
brought vnto vs at the reuelati-  
on of *Iesus Christ*, 1. Pet. 1. 13.

Secondly, these *principles* may  
serue for singular consolation,  
and so

1. Against the instabilitie of  
this present life, while wee looke  
vpon our abiding Citie in Hea-  
uen. Thus the *Patriarchs* com-  
forted themselues, Heb. 11. 13.

2. Against the grieve for the  
death of our friends, why doe we  
sorrow for them, that are so hap-  
pie?

3. Against the many afflicti-

Kk

ons

ons of this life, the feare and care of which should bee swallowed with the hope of eternall life, as these places shew, Rom. 8. 18. *For I count, that the afflictions of this present time, are not worthie of the glorie which shall be shewed vnto vs.*

2. Cor. 4. 17. 18. *For our light affliction, which is but for a moment, causeth vnto vs a farre most excellent, and an eternall waight of glory, while wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporall; but the things which are not seene, are eternall.*

4. Against the feare of death: for these principles teach vs to be- lieue, that the dead are blessed, Reuelat. 14. 13. *Then I heard a voice from heauen saying vnto me; Write, Blessed are the dead, which hereafter die in the Lord: euen so saith*

*saith the Spirit: for they rest from their labours, and their workes follow them. And that this death will be quickly swallowed vp of victorious life, 1. Cor. 15. 16. 17. The sting of death is sinne, and the strength of sinne is the Law.*

*But thanks be to God, which hath giuen vs victorie through our Lord Iesus Christ.*

*Or secondly* These comforts will bee the more abundant, if wee consider, either, first, the *particulars* of this glory; secondly, or the *properties* of it.

For the first, our glory in heauen may be thus shadowed out;

It consists of perfection of holinesse and happinesse.

Our holinesse shall then bee perfect, we shall be without spot or wrinkle, Ephes. 5. 27. Gods people shall then bee all righteous, Isaiah 60. 21. *by people also*



*shall be all righteous.* And this perfection shall be both of *Nature*, and of *Action*.

In nature we shall be perfectly holy, which may bee considered in respect of the holinesse.

First, of our soules; secondly, of our bodies; thirdly, of our soule and bodie together.

First, in our soules there shall bee

1. Exquisite knowledge; wee shal then know as we are known, when that which is in part is done away: we shall no more vnderstand as children, but shall haue our minds enlightned aboue the knowledge of *Prophets* and *Apostles* in this world: for God himselfe shall be our euerlasting light, 1. Cor. 13. 10. 11. 12. *But when that which is perfect is come, then that which is in part shall be abetished.*

*When*

When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childishnes, or childish things:

For now we see through a glasse darkely, but then shall we see face to face; now I know in part, but then shall I know, euen as I am knowne.

Isaiah 60.19. Thou shalt haue no more Sunne to shine by day, neither shall the brightnes of the Moone shine vnto thee: for the Lord shall be thine cuerlasting light, and thy God thy glory.

2. Freedome of will, when all the impediments of desire and endeouours shall bee taken off, which now as fetters hinder vs in communion with God, and as cords, hale vs after vanitie: where it shall bee also as easie to doe good, as to desire it.

3. Vnspeakeable charitie; our  
K k 3 hearts

hearts being fild with al those affections, that are now any way required in the word of God, either toward God or man, 1. Cor. 13. 8

*Loue doth neuer fall away, though that prophesying be abolished, or the tongues cease, or knowledge vanish away.*

What is now the life of our liues more, then to loue and to be beloued? This earthly loue is but a sparke in comparifon.

Secondly, in our bodies, there shall be a perfect conformitie of all the members for the seruice of God and the soule, they shall bee no more weapons of vnrighteousnesse, as they haue been, Rom. 6. 13. Rom. 6. 19.

Thirdly, in both body and soule, there shall be,

1. The perfect *Vision* of the admirable beauties of God, which of it selfe is more worth then the possession of the whole world, and

and this *Vision* of God shall not onely be mentall by contemplation, of which 2. Cor. 12. 2. but also *corporal*; for so Iob auoucheth Cap. 19. 25. *For I am sure my Redeemer liueth, and he shall stand the last on earth.*

Vers. 26. *And though after my skin wormes destroy this bodie: yet shall I see God in my flesh,*

Vers. 27. *Whom I my selfe shall see, and my eies behold, and none other for mee, though my reines are consumed within me.*

We shall then see him perfectly in the creatures, and haue him perfectly in our selues, and behold the Trinitie in the glorie of it after a way now vnutterable.

2. The perfection of the *image* of God in both: we shall then be, as hee is, partaking perfectly of the diuine nature, 1. Iohn 3. 2. 2. Pet. 1. 4. which is signified by

those pure white garments, mentioned, Reuel. 3. 4. 5. & 6. 11. & 7. 13. & 19. 8.

Thus shall we be perfect in nature.

The perfection of our actions, or obedience shall then be obtained, wee shall then serue God, & loue our brethren without all defect. We shall praise God with the *Angels* to all eternitie : for that shall be the maine outward seruice of God : for prayer shal the cease, Reuel. 4. 10. 11.

Thus of the perfection of holinesse.

The perfection of happines shal haue in it diuers things.

The first part of our felicity is *acknowledgement* in the kingdom of heauen ; which is a worke of *Christ*, declaring vs in particular to bee elected of God, and his children, and friends. And this

is

is more comfortable, because we shall thus bee proclaimed the heires apparant of heauen before God, and all his holy *Angels*, Matth. 10. 32. *Whosoener therefore shall confesse mee before men, him will I confesse also before my father which is in heauen.*

2. *Glorious liberty* reserved for the sonnes of God vnto that day, of which, Rom. 8. 21.

And this liberty may be considered two waies, *viz.*

1. From what
  2. To what
- { we shall bee  
{ free.

For the first, we shall then be free:

First, from the torments and miseries of the damned in hell, wee shall haue an eternall discharge from that most fearefull place, which is promised vs already in this life, Rom. 8. 1.

*Now*

*Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit, &c.*

*Reuel. 20. 14. And death and Hell were cast into the lake of fier: this is the second death, &c.*

Secondly, from the displeasure of God; he will neuer be angry with vs any more, there shall be no more curse, or *Anathema*, *Reuel. 22. 3. And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.*

Thirdly, from sinne, and the power to sinne: our holinesse shall be better then *Adams* in *Paradise*; he might sinne, but wee shall be confirmed, as the *Angels* of heauen: so as we shall not only bee free from sinne, but from the possibility to sinne, *Ephes. 5. 26.*

Fourthly,

Fourthly, from all aduersary power; we shall neuer more bee molested by diuels, nor by wicked men, either spirituall, or corporall. There shall be a perpetuall triumph without warre; all our enemies shall bee cast into the lake of fier, Reuel. 21. 8. Reuel. 20. 14. Reuel. 22. 3. As wee shall not loose a friend; so wee shall not feare an enemy.

Fifthly, from all infirmitie in our natures; as from ignorance, and all disabilities, from sorrow, discouragement, hardnesse of heart, feare, and perturbations, Reuel. 21. 4. *And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine; for the first things are passed.* And so also from all such graces, as suppose either imperfection in



in vs: such as *faith*, *hope*, and *repentance*: or misery in the creatures without vs, as *griefe*, *anger*, *fear*, *hatred*, and the like, 1. Cor.

13.

Sixthly, from all inferiority, and subiection, and seruitude, none shall bee vnder the iurisdiction of others: all *Oeconomical*, *Political*, and *Ecclesiasticall* relations shall then cease. Vvee shall sit downe with *Abraham*, *Isaac*, and *Jacob*, in the kingdome of heauen, Matth. 8. 11.

Seuenthly, from all labour and affliction of life. Their labours shall cease, and afflictions shall bee cast into the sea, they shall enioy an eternall *Sabbath*, the true *Canaan*, Reuel. 14. 13. *Then I heard a voice from heauen, saying vnto me; Write; blessed are the dead, which hereafter die in the Lord, even so saith the spirit, for they*

*they rest from their labours, and their workes follow them, &c.*

*Heb. 4. 9. There remaineth therefore a rest to the people of God, &c.*

*2. Thes. 1. 7. And to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, &c.* And by labors, I vnderstand also all the paines or difficulties we are at, euen about the seruice of God: for God shall bee all in all.

Eighthly, from all shame and blushing: There shall be nothing but honour and praise to all eternity: whereas in this world the inward shame of some offence imputed, or committed, make life it selfe many times a burthen, and there is little ease to the minde, but in remembrance of the day of *Christ*, when it shall be removed.

Ninthly,

Ninthly, from all enuie: enuie is said to be bitter, 1. Cor. 3. 3. But when charity shall be perfect, then shall that property of not enuying bee made perfect too, 1. Cor. 13.

Tenthly, from all interruption both in holinesse and felicity; which in this life is grievous, and ariseth many times from good things, and good persons as well as euill.

Eleuenthly, from all the means of a naturall life, and from the inconueniences too: there shall be no need of meat, drinke, sleep, marriage, raiment, *physicke*, nor the light of the *sunne*: For there shall be no hunger, thirst, heate, cold, darknesse, or the like grievances, but wee shall liue as the *Angels of heauen*, &c.

And so in a word we shall bee free from the first things, Reuel.

2.4.

Thus much of what wee shall be free from.

Now followes, what wee shall be free to.

First, we shall bee free of *heauen*, the *most holy place*, Heb. 10. 19. *Seeing therefore brethren, that by the blood of Iesus we may be bold to enter into the holy place.*

*Paradise*: Luk. 23. 43. *Then Iesus said vnto him, verily I say vnto thee, to day thou shalt be with me in Paradise.*

*Our fathers house*: Iohn 14. 2. *In my Fathers house are many dwelling places: if it were not so, I would haue told you, I goe to prepare a place for you.*

*The new Ierusalem*: Reuel. 21. 2. *And I saw the holy City, new Ierusalem, come downe from God out of heauen, prepared as a Bride trimmed for her husband.*

*The*

*The beaue of heauens, which for lightnes, largenes, purenes, delightfulness, and all praises of a place almost infinitely excels all this visible world. Nor shall the godly be restrained only to heauen, but they shall be free of the new earth, wherein dwels righteousness, 2. Pet. 3. 13. But wee looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousness, &c.*

Secondly, we shall be free to the enioying of the happy society of all the glorious Saints and Angels of heauen, Hebr. 12. 22. 23. *But ye are come vnto the mount Sion, and to the City of the living God, the celestiaall Ierusalem, and to the company of innumerable Angels.*

*And to the congregation of the first borne, which are written in heauen,*

uen, and to God the iudge of all, and to the spirits of iust and perfect men.

Thirdly, to the glorious presence of God, and the Lambe; we shall alwaies dwell in the Kings presence, Reuel. 21. 3. *And I heard a great voice out of heauen, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God with them.*

Reuel. 21. 23. *And the City hath no need of the sunne, neither of the moone to shine in it: for the glory of God did light it, and the Lamb is the light of it.*

Reuel. 22. 3. 4. *And there shall be no more curse; but the throne of God, and of the Lambe shall be in it, and his seruants shall serue him.*

*And they shall see his face, and his name shall be in their fore-heads.*

L I

Fourthly,

Fourthly, to all the treasures of heauen; which are vnexpressable, shadowed out by some comparisons; as by being free to eate of the tree of life, Reuel.

22.2. *In the midst of the street of it, and of either side of the riuer was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth, & the leaues of the tree serued to heale the nations with, &c.*

As also by being free to drink of the water of life freely, Reuel.

21.6. *And hee said vnto me, It is done, I am Alpha and Omega, the beginning and the end, and I will giue to him that is athirst of the well of the waters of life freely: euen out of a riuer, that is pure as Chryſtall, Reuel. 22. 1. And hee shewed me a pure riuer of water of life, cleare as Chryſtall, proceeding out of the throne of God, and of the Lambe: And such like.*

Thus

Thus of *Liberty.*

The third part of our felicity in heauen is maiesty: al the godly shall be there seated as *Princes* in thrones of *Maiesty*, and prince-like splendor, being crowned with crowns of glory; which glory shall be so great, that the Kings of the earth are supposed to bring all their glory and honour to it, and yet all too little to shadow out this exceeding glory of all the Saints, Reuel. 3.

21. *To him that ouercommeth will I grant to sit with me in my throne, euen as I ouercome, and sit with my fater in his throne.*

2. Tim. 4. 8. *For henceforth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.*

Reuel. 21. 24. *And the people*

*Ll 2*

*which*



*which are saved, shall walke in the light of it, and the Kings of the earth shall bring their glory and honour vnto it.*

Which as it imports a perfection of splendor in euery Saint, so it doth not dissolue the degrees or orders of glory, euery man shall bee aduanced in his owne lot, Dan. 12. 13. *But goe thou thy way, till the end be; for thou shalt rest and stand vp in thy lot at the end of the dayes.*

1. Cor. 15. 40. *There are also heauenly bodies, and earthly bodies; but the glory of the heauenly is one, and the glory of the earthly is another. Patriarches, Prophets, Euangelists, Martyrs, shall not want their eminency in heauen.*

The fourth is dominion, and rule ouer all creatures; that which we lost in *Adam*, shall be perfectly restored in heauen, after

ter the last iudgement, Reuel. 2. 26. *For hee that ouercommeth and keepeth my words vnto the end, to him will I giue power ouer nations.*

The fifth is possession of all the pleasures, which are at Gods right hand, vnutterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing, Act. 3. 19. *Amend your lines therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.*

Psalm 16. 11. *Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy; and at thy right hand there are pleasures for euermore. For if the ioy of the godly in this life be called, 1. Pet. 1. 17. A ioy vspeakable and glorious.*

*And if the Lord giue them drink*

*out of the riuer of thy pleasures in this world, as Psal. 36. 8. 9. How much more shall it exceed all language in heauen ! called the masters ioy.*

The felicities which I haue here mentioned, are for the most part common both to soule and body.

Now there is a peculiar felicity in heauen belonging to the bodies of men, which consists in that maruellous transfiguration of them to a condition, in respect of qualities, farre aboue what they are, or can be in this world. Our bodies in generall shall be made like the glorious body of *Christ*, though on earth they are but vile, Philip. 3. 21. *Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdne all things*

*things vnto himselfe.*

They shall enioy eternall health, but of the glory of the body I haue entreated before, in the vse of the doctrine of the *Resurrection.*

Thus of the parts of this glory.

The *Adiuncts* of it follow.

And so there bee foure things in the consideration of the glory to come, should much affect vs.

First, that it is a *glory unspeakable*, that is, it is so great, that no language on earth can describe it. For though we mention those foresaid parts of it, yet our narrow hearts and mouthes are infinitely straitned, in comparison of the full glory of man in these things, 1 Cor. 2. 9. *But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are,*

Ll 4

*which*

which God hath prepared for them, that loue him, &c.

Secondly, that it is certaine, and we cannot be disappointed of it: else it were vncōmfortable to heare of so much felicitie and holinesse, and yet not bee sure to possesse it. The certaintie of it, that God will bestow such glory, may appeare diuers waies.

1. There is an act or ordinance for it in Gods eternall Counsell, 2. Tim. 2. 19. *But the foundation of God remaineth sure, and hath this seale; The Lord knoweth who are his, and, Let euery one that calleth on the name of Christ depart from iniquitie.*

Ephes. 1. 4. *As he hath chosen vs in him, before the foundation of the world, that wee should be holy, and without blame before him in loue.*

Rom. 8. 30. *Moreouer, whom he predestinate, them also he called; and*

*and whom he called, them also be iustified; and whom hee iustified, them he also glorified.*

*Matth. 25. 34. Come ye blessed of my Father, inherit ye the Kingdome prepared for you, from the foundations of the world.*

2. *Christ purchased it with his blood, Ephes. 1. 14.*

3. *Christ hath made intercession, when he was on earth vnto his Father, that hee might haue his redeemed Ones to be where he is, Iohn, 17. 11. And now am I no more in the world, but these are in the world, and I come to thee, holy Father, keepe them in thy name.*

*Vers. 24. Father, I will that they which thou hast giuen mee, bee with me, euen where I am; that they may behold my glory, which thou hast giuen me: for thou loudest me before the foundation of the world.*

4. *God hath made vs many promises,*

promises, and giuen vs not onely his word, but his oth to assure it vnto vs, Heb. 6. 17. *So God willing more abundantly to shew vnto the heires of promise, the stablenesse of his Counsell, bound himselfe by an oath,*

Verf. 18. *That by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs, &c.*

5. He hath sealed to it, not only in the Sacrament, but by his spirit, which will bee our witnesse, and is our earnest, Ephes. 1. 13. *Wherein also after that yee beleued, you were sealed with the holy Spirit of promise.*

Verf. 14. *Which is the earnest of our inheritance, untill the redemption of the possession purchased vnto the praise of his glory.*

6. He hath begun eternall life in vs already.

7. Christ is gone into heauen of purpose to prouide a place ready for vs, Ioh. 14. 3. *And though I goe to prepare a place for you: I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.*

Heb. 10. 19. *Seeing therefore bretheren, that by the blood of Iesus we may be bold to enter into the holy place,*

Vers. 20. *By the new and liuing way, which he hath prepared for vs through the vail, which is his flesh.*

Thus of the certaintie of it.

The third thing is the eternitie of it, all this glory were the lesse, if it were thought, it would euer end: but it shall neuer end: for

1. Nothing of it shall be lost, or decay.

2. There



2. There shall bee no death there : for death and hell are cast into the lake of fier.

3. There shall be no old age, or withering condition in men that possesse it : it withers not, 1.Pet.1.4. *To an inheritance immortall, and vndefiled, and that fadeth not away, reserved in heauen for you.*

4. God being all in all, there shal be no wearinesse, no fulnesse of affections, or satietie, no loathing.

Diuines are wont to shadow out eternity, by the *similitude* of a little bird drinking vp a drop of water out of the sea; if euery ten thousand yeeres the bird should come & drink vp but one drop, yet the sea might bee dry at length : but yet this lasting of the sea, is nothing in comparison to the lasting of the glory of heauen.

Fourth.

Fourthly, and vnto these may  
bee added the proximity of it:  
the day of the *Lord* is at hand.

It were some lessening of  
our happines, if it were  
a long time to  
it.

*FINIS.*

---

*ERRATA.*

Pag. 4. lin. 22. for *Praises*, read *Oracles*. p. 51. l. 4. r. by  
a perpetuall decreas. p. 74. l. 16. put out, a. p. 107. l. 17. r. *vp*,  
for *upon*. p. 108. l. 16. for *Sould*, r *Should*. p. 407. l. 4. r.  
wrinkle. p. 434. l. 17. 21. and p. 435. l. 8 put out *Sol* and  
r. *Secondly*, *Thirldy*, *Fourthly*. p. 486. l. 11. put out, *all the*  
*Chapter*. p. 499. l. 11. r. or *secondly*.

---